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...History of...



St. John's Episcopal Church

Youngstown, Ohio.

* *

With part of the History
of
St. James' Church,
Boardman.
The Pioneer Parish of
Ohio.

* *

Including a Brief Outline
History of the
Origin of the Anglican
Church
and its branch,
The Protestant Episcopal
Church in the
United States of North
America.

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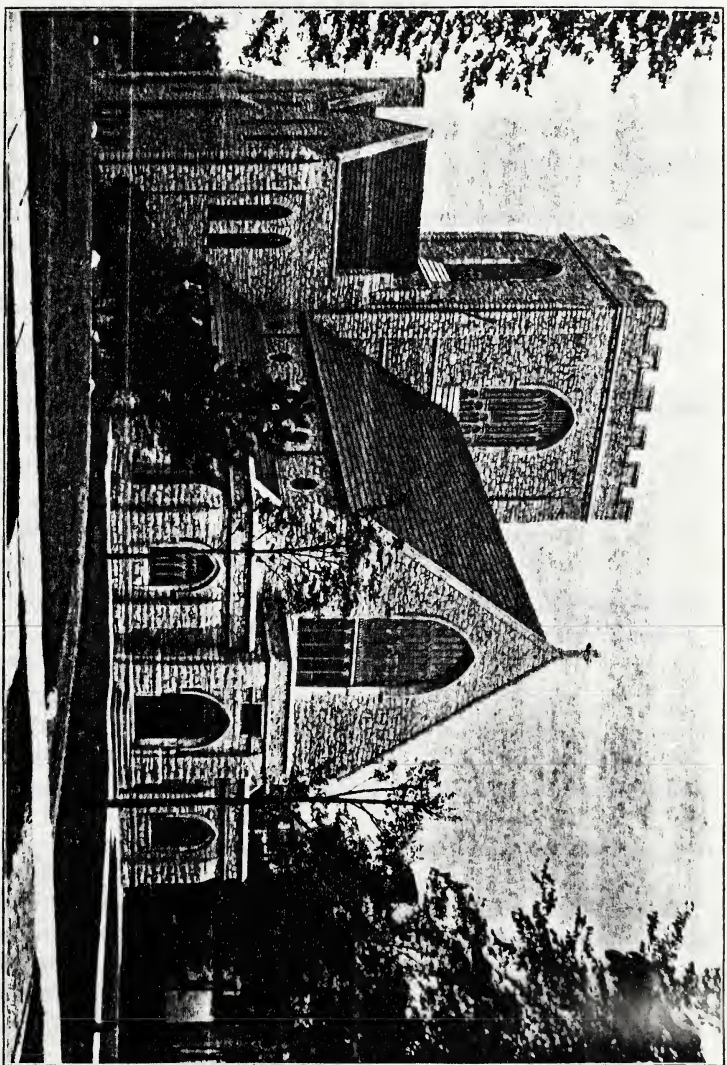
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CHURCH DIRECTORY.

Preface.

IT seemed desirable that a permanent record should be made of many facts pertaining to the history of the Parish, which, from their nature, are not among the written records; also, to present to the friends of St. John's Church, in a convenient form, copies of archives that are not accessible to the average individual. Some of these records are now very fragile, and may, by the further ravages of time, soon become unavailable, if not entirely destroyed. This little work was prepared in accordance with the above, and for the further purposes of giving to the people a full account of their stewardship, and to make them familiar with every important event in the history of St. John's Parish since its organization.

The compiler has secured, through conversations with older members, and from other sources, much valuable and interesting information; some facts not generally known being now published for the first time. He has also drawn largely from information gathered by the late Mr. John M. Edwards, and is under obligations to the former Rectors of the Parish, as well as to the Rev. Mr. Frazer, the present Rector, for their kind assistance. We are now entering into a new epoch, under very different conditions than those that obtained at the organization of the Parish. We are enjoying our beautiful new Church, have a goodly congregation, and live in a wide-awake city of nearly fifty thousand people; as compared to the early days of the Parish, when the people were glad to have a neighboring clergyman come once in two weeks and address them in a dingy hall, in what was then a very insignificant country village of a few hundred inhabitants. We are hoping for further success, but let us not forget the earnest endeavors of the little handful of noble men and women who assembled, nearly forty years ago, to organize the Parish. They stood by it through the uncertain days of the Civil War, through financial panics and other adversities, until it became fully established and a self-sustaining institution. We honor them for their fidelity and zeal, yet we know they would say in their hearts, when surveying the successful result of their labors, as we do in ours today:—"Non nobis Domine! non nobis, sed Nomini tuo da Gloriam!"



St. John's Episcopal Church,

Wick Avenue, Youngstown, O.

Dedicated May 22, 1898.

Chronology.

A. D.

- 1575 First Church services in North America.
- 1607 First Thanksgiving services August 9, by Church of England people.
- 1799 First settlers from Connecticut to Western Reserve (were Episcopalians).
- 1807 Lay Reading commenced at Boardman.
- 1809 Church organized at Boardman.
- 1818 Diocese of Ohio organized at Columbus, January 5.
- 1819 Rev. Philander Chase consecrated first Bishop of Ohio.
- 1832 Rev. Charles P. McIlvaine consecrated second Bishop of Ohio.
- 1859 Rev. Gregory T. Bedell consecrated third Bishop of Ohio.
St. John's Church, Youngstown, organized, December 9.
- 1861 Cornerstone of the Church on Wood street laid, May 27.
Rev. Wyllys Hall elected first Rector, December 15.
- 1863 Church consecrated by Bishop Bedell, October 21.
- 1866 Rev. Samuel Maxwell entered upon his duties as Rector, May 1.
- 1883 Rev. F. B. Avery entered upon his duties as Rector, April 8.
- 1884 St. James' Chapel opened, February 24.
- 1887 St. Mary's Chapel built.
- 1889 Rev. William A. Leonard consecrated fourth Bishop of Ohio, October 12.
Rev. Robert Claiborne entered upon his duties as Rector, October 13.
- 1892 Rev. A. L. Frazer, Jr., entered upon his duties as Rector, November 1.
- 1896 Work commenced on new Church, Wick avenue, October 21.
- 1897 Cornerstone of new Church laid, May 27. Old Church deconsecrated.
- 1898 First services in new Church held in basement, March 12.
Church formally opened by Bishop Leonard, May 22.

The Clergy Who Have Served in St. John's Parish.

Temporarily in Charge—1859 to 1861.

REV. A. T. MCMURPHY, Rector St. James, Boardman, Ohio.

REV. C. S. ABBOTT, Rector Christ Church, Warren, Ohio.

Rectors.

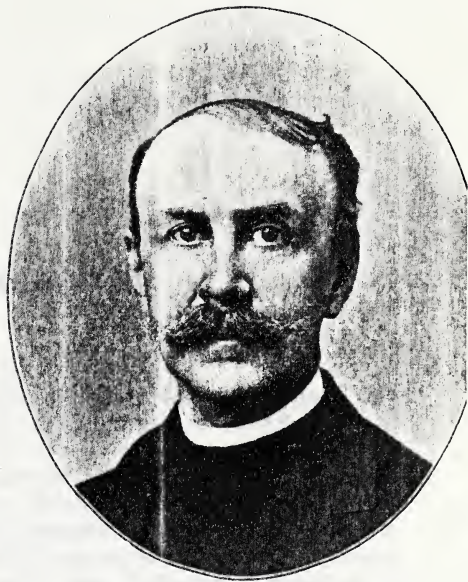
REV. WYLLYS HALL	1861-1865
REV. SAMUEL MAXWELL	1866-1883
REV. FREDERICK BURT AVERY	1883-1889
REV. ROBERT R. CLAIBORNE	1889-1892
REV. ABNER L. FRAZER, JR.	1892—

Assistant Ministers.

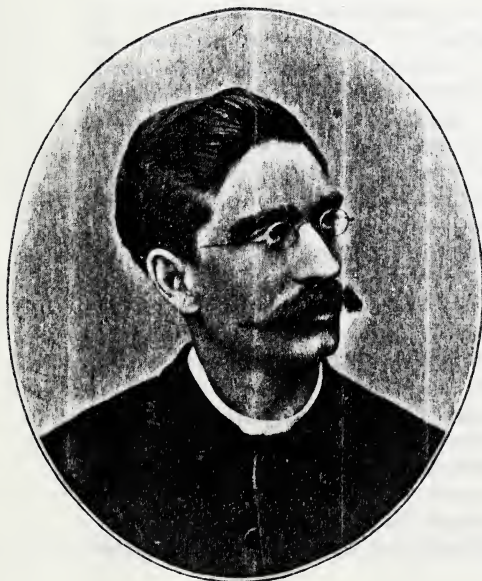
REV. H. L. GAMBLE	TO REV. F. B. AVERY
REV. C. W. HOLLISTER	TO REV. F. B. AVERY
REV. DOUGLASS I. HOBBS	TO REV. F. B. AVERY
REV. EDWIN S. HOFFMAN	TO REV. F. B. AVERY
REV. HENRY J. BEAGEN	TO REV. R. R. CLAIBORNE
REV. HERBERT C. GAYLORD	TO REV. A. L. FRAZER, JR.



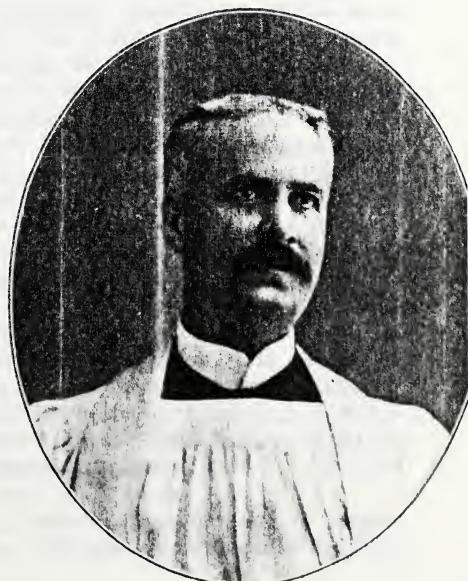
Rev. Wyllys Hall.



Rev. Samuel Maxwell.



Rev. F. B. Avery.



Rev. R. R. Claiborne.

Former Rectors of St. John's Church.

Introductory.

BEFORE proceeding with our Parish History it is but proper that we should give a short sketch of the origin of our Church and its continuance in America.

The origin of the Anglican Church is three-fold, and is so called in contradistinction with the Romish Church as designating those Churches which embrace the principles of the English Reformation. It claims the term Catholic because it is united in origin, doctrine and form of government with the Universal Church as it has existed with various differences of rites and ceremonies since the time of the Apostles.

The three-fold succession of the English Church is:—First, from St. James, first Bishop of Jerusalem, to David of Wales; second, from the Church at Ephesus through St. John and Polycarp to Etherius of Lyons; and, third, from St. Paul and St. Peter of Rome through Linus to Pope Gregory.

There was an established Church in Britain as early as the second century, probably of Gallic origin; the heathen Saxons, however, abolished it wherever they could, so that when St. Augustine came in 596, Christianity had been driven into the mountainous districts of Wales, where were found one Archbishop and seven Bishops, the rest of the land being in a state of heathenism.

St. Augustine, who derived his succession through the Ephesian Church, was sent by Gregory to England in 596 and worked separately from the British Bishops already mentioned. His successors continued the work up to 668. The Saxons having asked Vitalian of Rome to aid them in selecting an Archbishop, he selected Theodorus, a Greek of Tarsus, consecrated him, and sent him to England in 668, at which point the Roman succession enters into the English line, which traced first to Saints John and James.

Under Theodorus the ancient British Church became united with that established by Augustine. Britain had become by this

time converted entirely to Christianity, which was due as much to the labors of the Scottish Bishop, St. Aidan, and Chad, the Saxon Saint, as to the Romish Bishops in the South.

What is now known as the **ANGLICAN CHURCH** embraces the "Church of England," the "Protestant Episcopal Church in Ireland," "The Episcopal Church in Scotland," "The Church in the English Colonies," and "The Protestant Episcopal Church in the United States of North America."

THE CHURCH OF ENGLAND, our mother Church, has always had a national character. "In mediæval Acts of Parliament it was called by the same name as at present, and was never identical with the Church of Rome, which was usually described as the Court of Rome." It is Protestant, as sympathizing with the protest made in Germany against the errors of Rome, for which she was anathematised at the Council of Trent, as were all who would not receive the articles of the Roman Church; the separation became final, and the position of the two Churches to each other has since been extremely hostile. The descent of her Bishops is traced continuously to the present time, as the separation from the See of Rome, caused no break in the succession.

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF NORTH AMERICA derives its succession through the Church of England, with which it is united in doctrine and discipline, and is in legally authorized communion.

The first record of Church services in North America is made by the historian Hacklitt, who relates that in Frobisher's third voyage, as early as 1575, they were held and the Holy Communion administered. It is also related that in 1587, at Roanoke, Virginia, Maneto, an Indian, the first convert among the natives, was baptized according to the Church ritual, by its Missionaries, and on the Sunday following, Virginia Dare, born in Virginia, August 18, 1587, the first white child of English parentage born in America, was baptized according to the same ritual. The first Thanksgiving service was held by Church of England men, Popham colonists, who on August 9, 1607, landed upon an island, near the Kennebeck, and under the shadow of a high cross, listened to a sermon by Chaplain Seymour, also, "gyving God thanks for our happy metinge and saffe aryval into the contry."

The first permanent settlement in America was effected under a charter of 1606, at Jamestown, Virginia; the Rev. Robert Hunt accompanied the expedition and celebrated Holy Communion in May, 1607, under an awning hung between the trees. The celebrated Captain John Smith in his journal says:—"This was our Church till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge and earth. Wee had daily common prayer morning and evening, every Sunday two sermons, and every three

months the Holy Communion, till our minister died; but our prayers daily, with an homily on Sunday, wee continued two or three years after till more preachers came."

The arrival of a new governor at the critical period called the "starving time" was celebrated by a service in the Church, "which was neatly trimmed with the wild flowers of the country."

In 1611 a second and more substantial Church, built of brick, was consecrated at Henrico, on the river just above Jamestown. In this Church, according to documentary evidence, Pocahontas, the Indian princess, was baptised in 1613, and afterwards married to John Rolfe by Rev. Alexander Whittaker, who is called the Apostle of Virginia.

The establishment of these Churches, at Jamestown, Rev. R. Hunt, Rector, and at Henrico, Rev. A. Whittaker, Rector, preceded, the first by thirteen years and the second by nine years, the landing of the Pilgrims at Plymouth Rock. The Protestant Episcopal Church, or, as otherwise designated, the Anglican Church, has been in continued existence in North America for two hundred and ninety-one years, and is the oldest Protestant Church, and, we believe, the oldest Church within its borders.

First American Bishops.

For the long period of about two hundred years, since the services were first held in this country, to the close of the Revolutionary War, the Protestant Episcopal Church had no Bishops residing in North America. Soon after peace had been established, in March, 1783, the clergy of Connecticut met in convention and elected Rev. Dr. Samuel Seabury, of Staten Island, N. Y., to be their Bishop. He sailed for England to obtain consecration there, before the British troops had evacuated New York. He made application for consecration to the Archbishop of York, the See of Canterbury being then vacant. But the Archbishop could not consecrate a Bishop of the United States without a special Act of Parliament. Hence Rev. Dr. Seabury had recourse to the Scotch Bishops who were not connected with the State, and who could, therefore, if they were so disposed, consecrate a Bishop for the United States. The application of Dr. Seabury was readily granted and he was consecrated in a little upper room at Aberdeen on November 14, 1784, by Bishops, Dr. Robert Kilgour, of Aberdeen; Dr. Arthur Petrie, of Ross and Moray, and Dr. John Skinner, Bishop Coadjutor of Aberdeen.

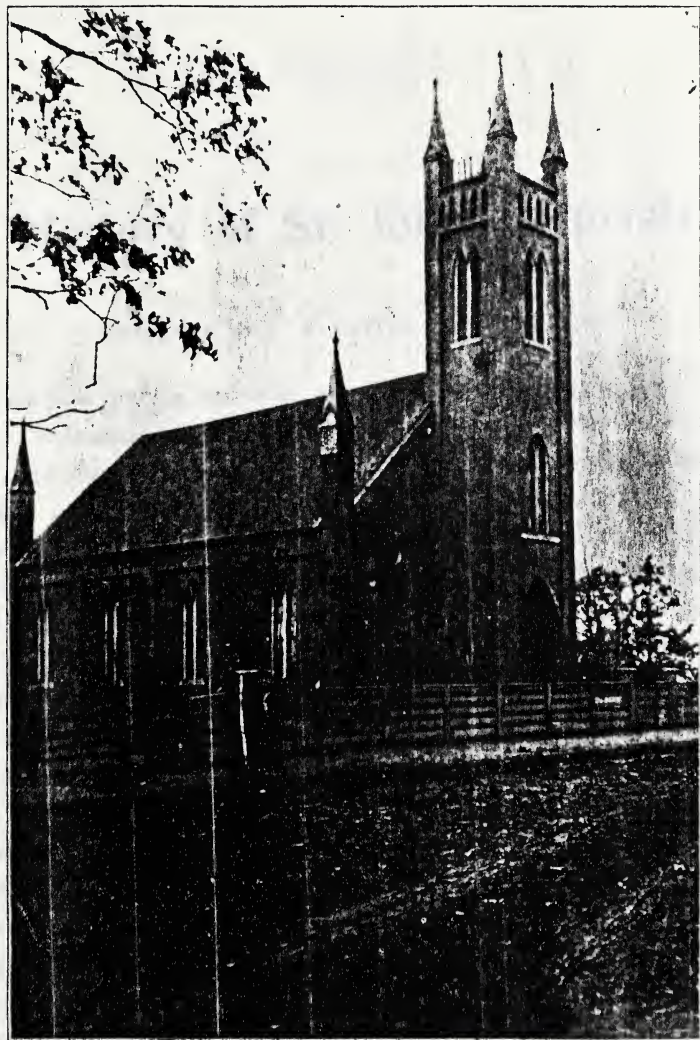
First General Convention.

The first General Convention of the Protestant Episcopal Church of the United States was assembled in Philadelphia on September

27, 1785. A committee was appointed to correspond with the Archbishops and Bishops of the Church of England, with a view to obtain an Episcopate. The convention adjourned to meet in Philadelphia on June 20, 1786. The address of the committee to the English Prelates was forwarded to John Adams, American Minister to Great Britain, with a request to present it to the Archbishop of Canterbury. . . . In the Spring of 1786 the committee received an answer, signed by the Archbishops of Canterbury and York, and eighteen of the twenty Bishops of England. It was courteous in tone and expressed a desire to comply with the request, but delayed compliance until they could be advised of the alterations to be made in the Prayer Book.

Bishops Consecrated at Lambeth.

The General Convention in June, 1786, and one subsequently at Wilmington, Delaware, in October, made such satisfactory representations to the English Bishops that all obstacles to the consecration of the American Bishops were removed. Accordingly, Rev. Dr. William White, of Pennsylvania, and Rev. Samuel Provost, of New York, who had been elected by the Convention, sailed to England and were consecrated on Sunday, February 4, 1787, by the two Archbishops, Dr. John Moore, of Canterbury, and Dr. William Markham, of York, and Bishops, Dr. Charles Moss, of Bath and Wells, and Dr. John Hinchcliffe, of Peterborough, in the Chapel of Lambeth Palace, near London, where the Bishops of England had been consecrated for centuries. The Rev. James Madison, President of William and Mary College, was chosen first Bishop of Virginia and consecrated at Lambeth Palace, September 19, 1790, by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. Beilby Porteus, Bishop of London, and Dr. John Thomas, Bishop of Rochester. In 1792 the Convention assembled in New York with the three Bishops of the English line, and Seabury, of the Scottish succession. They now felt authorized to perform consecrations, and at this Convention consecrated the Rev. Thomas James Claggett, of Maryland, to the Episcopate, all four uniting in the ceremony.



First Church.

Corner Wood and Champion Streets.

Consecrated October 21, 1863.

History of St. John's Parish.

PREPARED BY J. M. BUTLER, JUNIOR WARDEN.

THE first public services, according to the Prayer Book of the Episcopal Church, held on the Western Reserve, were held in our neighboring township of Boardman. And there was formed one of the first Church organizations in Ohio. The members of the organization were citizens of that and neighboring townships, pioneers from the older States, Episcopalians who brought their prayer books, as well as their bibles, with them. Among them were—from Connecticut—Joseph Platt and his son, Eli, from New Milford; Ethel Starr, from Danbury; Mrs. George Tod, from New Haven; Judson Canfield, from Salisbury; and Judge Turhand Kirtland, from Wallingford. Preaching, or public religious worship of any kind, was only occasional in those early days of the Reserve. The first Episcopal services, of which we have information, were held, as above stated, in Boardman, and in 1807, by Joseph Platt, as Lay-reader, and they were attended by the sparse population. On the records of the Parish of Boardman we find a memorandum, made by Henry M. Boardman, an early resident of that township and a highly esteemed citizen, which we copy:—
“Lay Reading was commenced in Boardman in the year 1807, and had alternately in Boardman and Canfield, by Mr. Joseph Platt, then recently from Connecticut, a Layman, and the reading

so continued until the summer of 1817, when the Parish was regularly organized, and called St. James' Parish, By Rev. R. Searle, from Plymouth, Connecticut."

First Organization.

A meeting was held June 20, 1809, to consider the organization of a Church. At this meeting the following petition was presented, which we have copied verbatim from the old records: —

"BOARDMAN, June 20th, 1809.

"We the subscribers, Inhabitants of the Towns of Boardman, Canfield and Poland, in the County of Trumbull and State of Ohio, being desirous to promote the worship of God after the order of the protestant Episcopal Church in the United States of America, having for some time past met and attended divine service according to the established forms of that Church & finding ourselves under great inconveniences for the want of Prayer Books & Sermons, to remedy which and endeavor to procure the assistance of a worthy teacher, judge it best to form ourselves into a regular Episcopal Society, investing the same with the proper officers, thereby putting ourselves in a proper situation to petition the Rt. Revd. the Bishop of the State of New York, praying him to incorporate us and grant us such relief as in his wisdom he may deem meet and consistent.

"We appoint Saturday the 12th day of August next to meet at the Town of Boardman for the above purpose.

Subscribers Names.	Subscribers Names.
TURHAND KIRTLAND,	ZIBA LOVELAND,
ENSIGN CHURCH,	ARAD WAY,
CHAS. CHITTENDEN,	ELEAZOR GILSON,
JOSIAH WETMORE,	ELEAZOR C. FAIRCHILD,
SAMUEL BLOCKER,	RUSSELL F. STARR,
JOSEPH PLATT,	ELI PLATT,
ETHEL STARR,	JOHN LOVELAND,
FRANCIS DOWLER,	LEWIS HOYT,
JOHN LIDDLE,	JOSEPH LIDDLE,
JOHN DOWLER,	JARED KIRTLAND."
ELEAZOR FAIRCHILD,	

"Saturday 12th, August, 1809.

"Met and adjourned to the 4th of Sept., Turhand Kirtland, Esqr., appointed Moderator & Ethel Starr, Clk., when the following

persons were duly appointed as officers (to wit) Joseph Platt, Warden, Turhand Kirtland, Ethel Starr & Lewis Hoyt, Vestry.

ETHEL STARR, Society Clerk."

"BOARDMAN, Sept. 4th, 1809.

"At a meeting of the professors of the protestant Episcopal Church in America, inhabitants of Boardman, Canfield & Poland in the County of Trumbull & State of Ohio, holden at the School house near the center of Boardman by appointment aforesaid for the purpose of forming themselves into a regular Episcopal Society & investing the same with proper society officers, voted at this meeting unanimously. Turhand Kirtland, Moderator, Ethel Starr, Clerk, Joseph Platt, Warden, Turhand Kirtland, Ethel Starr & Lewis Hoyt, Vestry."

At a meeting held Aug. 27, 1810, it was "on motion voted that a committee be appointed to draw a subscription for the obtaining and supporting a respectable Clergyman from the States of Connecticut or New York to come to this place and visit us, and tarry as long as the Society and himself can agree. . . . Voted, that we will associate with any persons in the town of Young's Town who will associate with us and that they share with us all the benefits of said society."

First Clergyman.

The first clergyman of this Church who officiated in Boardman or on the Western Reserve, so far as is known, was Rev. Jackson Kemper, afterwards widely known as Missionary Bishop of the Northwest, and subsequently as Bishop of Wisconsin. Mr. Kemper, in the Fall of 1814, was on a Missionary tour in Western Pennsylvania, under the auspices of "The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," which he had aided in forming. He visited Pittsburgh, and there Rev. Mr. Taylor, Rector of Trinity Church, informed him of the Episcopal Church in Boardman, and that Joseph Platt, during a business visit to that city the previous Summer, had requested that, if possible, some clergyman of the Church might be sent to them. Mr. Kemper cordially accepted the invitation, went to Boardman, and spent some weeks in preaching there and in Canfield, Poland, and probably Youngstown, though we have no authentic information as to his preaching in

the latter place. During this time, in September, 1814, he baptized twenty-nine persons, among whom were Hon. Sheldon Newton and Billius Kirtland. Two years later, from September 19 to 22, 1816, Rev. Jacob Morgan Douglas, in the employ of the same society, visited Boardman and neighboring townships. He baptized fifteen persons.

A More Perfect Organization.

On March 23, 1817, Rev. Roger Searle, who had come from Plymouth, Connecticut, to Ohio, as a Missionary, officiated in Boardman. He called a meeting of the Vestry, and then a new formula was adopted and subscribed, in which was incorporated the name of the Parish, Saint James; and a declaration of submission to the constitutional Canons of the Protestant Episcopal Church in the United States.

We copy from the old records the account of this organization:

"At a meeting of the Wardens, Vestry and others of the Episcopal Parish held in Boardman, March 23rd, 1817.

"Revd. Roger Searle, Rector of St. Peters Church Plymouth, Connecticut, present and in the chair and Russell Starr Clerk.

"On motion the following resolution was moved and adopted (viz): 'We the subscribers do hereby declare that we are attached and belong to the Protestant Episcopal Church in the United States of America and do hereby unite ourselves into a congregation by the name of St. James Church Boardman, Ohio, for the worship of Almighty God according to the forms—the Liturgy and Constitution of the said Church.

JOSEPH PLATT,	COMFORT STARR,
TRYAL TANNER,	JARED KIRTLAND,
TURHAND KIRTLAND,	GEORGE STILSON,
ETHEL STARR,	JOHN NORTHROP,
FRANCIS DOWLER,	BENAJAH TICKNOR,
ISAAC NEWTON,	LUTHER STILSON,
PETER STILSON,	SHANNON D. BUCK.
RUSSELL STARR,	

"On motion the Constitution of the Protestant Episcopal Church in the United States of America, was adopted."

It is curious to note the titles of officers as shown by these old records. They started off with a "Moderator," then a

“Warden,” who seemed to be next in authority, then an “Assistant Warden,” and in 1814 they elected a “Junior Warden.” After 1815 the term “Moderator” was not used, but instead the oldest Warden in the Parish acted as chairman of their meetings when no Rector was present. In 1824 they elected three Wardens, two Vestrymen, a Collector, a Treasurer, and a Recorder.

Hon. Elijah Boardman, the proprietor by deed from the Connecticut Land Company of the township, was an Episcopalian, and was liberal in his encouragement and donation to its new Church. He had married Miss Mary Anna Whiting, of Great Barrington, Massachusetts. Her father was an active member of the St. James’ (Episcopal) Church in that place, in which Church she had been baptized, confirmed and married, and, it is said, in conformity with her wishes, this pioneer Church in the then almost wilderness, though not named at its first organization, was now named St. James.

Rev. Searle visited various places in Ohio and Kentucky, performing missionary work, returned to Connecticut, and in the Fall removed with his family to Canfield. He preached, for a time, in Boardman and Canfield, and other places in Ohio, also organizing parishes, and then removed to Medina, Ohio, but visited his old parishes of Boardman and Canfield occasionally. He died September 6, 1826. Says one who knew him well:—“He will ever be regarded as the chief pioneer missionary of the Western Reserve, so far as this (Episcopal) Church is concerned. During the nine years and over of his labors in this field he organized thirteen parishes in Ohio and four in Kentucky.”

First Bishop of Ohio.

The Diocese of Ohio was organized at a convention of the Protestant Episcopal Church, held at Columbus on January 5, 1818, Rev. Philander Chase, a Missionary from New York, being its president. An adjourned meeting of the convention was held

at Worthington, Ohio, on June 3, 1818, where, on June 21, Mr. Chase was unanimously elected Bishop of Ohio. He was consecrated in St. James' Church, in Philadelphia, on February 11, 1819, by Rt. Rev. William White, one of the American Bishops consecrated in Lambeth Chapel, England, assisted by Bishops Hobart of New York, Kemp of Maryland, and Croes of New Jersey. His journey from Ohio to Philadelphia and return was made on horseback.

He made his first Episcopal visitation to Canfield October 6, 1819, where sixteen persons were confirmed, and preached in Boardman on the 7th in the evening, with confirmation and communion. The next year he visited Canfield (August 29), and at Boardman (August 30) he preached to a large audience, with baptism, confirmation and communion. He also visited Youngstown, passing through, but for want of time did not preach there. He again visited the parishes of Boardman and Canfield in August, 1823, and baptized and confirmed several persons. He visited Youngstown in 1825 and preached there.

The following extracts from his journal of that year are interesting:—

- "Sept. 8th. Rode to Warren and in the evening preached and performed divine service in the Court House. The audience was very large and attentive."
- "Sept. 9th. Proceeded to Youngstown, here also in the midst of a respectable congregation the same duties were performed."
- "Sept. 10th. At Poland, in addition to the evening services and a sermon, I baptized two children."
- "Sept. 11th. Sunday rode to Boardman where I officiated in the morning and evening, administering the communion to twenty-six and confirmed three persons, baptized four adults and four children. The congregation though so crowded as scarcely to admit the administration of the ordinances, was most attentive and reverential during the great length of the service and two sermons."
- "Sept. 12th. Rode to Canfield preached and baptized and on the next day rode to New Lisbon."

Clergymen at Boardman.

Rev. John Hall, who had been a student of Mr. Searle, was ordained a Deacon in June, 1822, and preached in Boardman a few times. Rev. Intrepid Morse was in Boardman in April, 1823, and baptized several. He was there occasionally afterwards, and made an especial visit in August, 1823, to administer the Holy Communion to Hon. Elijah Boardman, of New Milford, Connecticut, then on his death-bed at the house of his son, Henry M. Boardman, and who there died on August 18, 1823.

In the Fall of 1828 Rev. Benjamin Benham, of Brookfield, Connecticut, father of Mrs. H. M. Boardman, visited his daughter and her husband, and stayed until the following Summer with them. During his stay he preached at Boardman and at Canfield on alternate Sundays.

Rev. Marcus Tullius Cicero Wing was the first settled Rector in the new Church. Having raised \$400 for him, on September 5, 1829, the Vestry decided to give him a call to take charge of the Parish, in connection with Youngstown and Vienna. He was then an instructor in Kenyon College, the new Episcopal College, at Gambier, Ohio. He accepted the call. We have no record of the services he held, if any, at Youngstown, but it is on record at Boardman that after the first year he was engaged for two-thirds of the time for the same sum, \$400 per year. He resigned his charge September 25, 1831, and returned to Gambier, where he held for many years a professorship in Kenyon College.

Rev. John L. Bryan was then engaged as Rector, and continued in that relation, two-thirds of the time, at Boardman, until October 13, 1834.

Rev. Joshua L. Harrison, from West Farms, New York, was called December 25, 1835, accepted the call, and came to the Parish in the Spring of 1836. He also officiated at Canfield, a new Church having been erected at that place. He was the first to

hold regular services at Youngstown; prior to this time the services had been very irregular. The following is a copy, in part, of the letter he wrote November 24, 1863, to Rev. C. S. Abbott, of Christ Church, Warren, Ohio:—

“REV'D. DEAR Sir:—Your favor of the 8th., June came duly to hand. I remember Mr. Jacob Baldwin, and also Mr. John Crowell, with whom I stayed, on my visit to Warren. I do not recollect any of the names of the persons who may have been in Warren, but I organized the Parish and gave it the name of Christ Church. And now to refer to Youngstown, and I believe I may claim the honor of having been the first preacher of the Church in what was then a very pleasant village on the banks of the Mahoning; for I preached there, as these extracts from my own personal register will show, ‘On the 23rd., June, 1836, in the Presbyterian Meeting House’ and again on these dates; viz, June 30, July 14, Aug. 11, Aug. 25, Sept. 22 and Oct., 6th., and then I baptized the following children, sons of J. W. and Lucy Rayen;—viz, Isaac Jackson, aged 9 years, William Asa, 7 years, Philo Porter 5 years and James Wilson, 3 years. October 18, I preached at Youngstown, and on 8th, August, 1837, married at Youngstown, Francis Reno to Rachel Pentland; I received \$10. Nov. 23, married John H. McCoombs to Amaryllis B. Fitch and received \$10. Nov. 30, married Wm. B. Foster to Mary Ann Wick. The young lady died in about six weeks after her marriage. Mr. Foster, who was a friend of mine and a relative of the Rev. E. A. Buchanan, gave me \$20.

“Perhaps this brief record may not be deemed unworthy of a place in the Register of the new Parish at Youngstown.

Yours very sincerely,

J. L. HARRISON.”

Mr. Harrison removed to Greensburg, Pa., November, 1838.

The Rectorship was vacant until May, 1840, when Rev. Joseph T. Eaton came to the Parish and remained until April, 1845, holding services in Warren part of the time. Rev. William Granville, from Medina, Ohio, on July 13, 1845, preached, for the first time, in Canfield, and officiated there and at Boardman until March 22, 1846.

Henry M. Boardman removed to Boardman in 1819, and resided there until his death, resulting from an accident, on December 17, 1846. Soon after his arrival he was elected Clerk of the Parish. In 1827 he was elected Junior Warden, and on

the retiracy of Ethel Starr, in 1843, Senior Warden, which he held until his death. He commenced Lay-reading in April, 1846, and continued it until September 27, 1846, when Rev. C. F. Lewis took charge of the Parish. He was succeeded in May, 1848, by Rev. Joseph Adderly, who was succeeded in December, 1852, by the Rev. C. S. Doolittle, who officiated about four years, until after September, 1856. There was again a vacancy and Rev. A. T. McMurphy entered upon the Rectorate about October, 1857, and continued as Rector of Boardman and Canfield until 1863, officiating occasionally in Youngstown and other places, and was largely instrumental in organizing the Parish of St. John's in Youngstown.

Church Edifice in Boardman.

At a meeting held in the house of Mr. Ethel Starr, September 5, 1825, on motion it was resolved to build a Church, and a building committee, consisting of Asa Baldwin, H. M. Boardman and Trial Tanner, was appointed. The records do not show when they commenced work on the Church, but it was in course of construction in 1827. The records do not say when building was finished, which must have been in the Summer of 1829, as their yearly meeting, in April of 1829, was held at the house of Ethel Starr; their next vestry meeting was in the Church, in August of that year. On August 23, 1829, the Church was consecrated by Bishop Chase.

The building was remodeled in 1881, but the chancel remains practically the same as it was built in 1827. Many articles of furniture belonging to the original edifice are still in use, some of them very old, among which may be noted the quaint old baptismal font brought from New Milford, Connecticut, an old fashioned Communion table, and the stained glass window erected in memory of Hon. Elijah Boardman and his wife Mary Anna. This window was for many years in the Church at New Milford, but

was removed to Boardman when the old Church at that place was taken down. The baptismal font was also removed to Boardman, and from it many of the ancestors of the people of the Western Reserve received baptism, the grandmother of our present Bishop (a relative of the Boardmans) being one of the number.

The earliest record of baptisms of Youngstown people is found in the Register of St. James' Church, Boardman, in the handwriting of H. M. Boardman, Clerk of the Parish, and is as follows:—"May 22, 1823, by the Rev. Roger Searle." (Place not given, but apparently in Youngstown.)

1. James Wilson Rayen, adult.

Witnesses:—Mr. E. E. Rayen; H. M. Boardman, not present, but answering by request.

2. Margaretta Amanda, infant daughter of James W. and Clarissa E. Rayen.

Sponsors:—The parents and Mrs. S. H. Boardman. Mrs. Boardman was absent, but became sponsor by request.

The Church in Youngstown.

The Youngstown Church had its beginning through the Sunday School work begun in the early fifties by Mrs. Jesse Thornton, *nee* Miss Henrietta Foster, a sister of Stephen C. Foster, the song writer. Mrs. Thornton, who was an Episcopalian, taught a class of young children every Sunday in one of the rooms of her home on West Federal street. Her daughters Mary (afterwards Mrs. Major Crosman) and Eliza, assisted in this work, which was continued for several years, until the Thorntons removed to Warren, Ohio. Some of the scholars who attended her class became teachers of the Sunday School held in the old brick school house, corner Wood and Champion streets, of which mention is made further on.

Rev. A. T. McMurphy, as already stated, became Rector of St. James' Church, in Boardman, in 1857. He frequently held services in Youngstown. Rev. C. S. Abbott, of Warren, also

held services here occasionally, the Presbyterians and Methodists generously furnishing the use of their Churches on these occasions. With her increasing population many additions were made to the number of Episcopalians, and it was considered desirable to form a Church organization. For this purpose a meeting of "The Friends of the Protestant Episcopal Church in Youngstown" was held on July 7, 1859, of which Mr. M. T. Jewell was Chairman, and Hiram A. Hall, Secretary. Revs. McMurphy and Abbott were present. They instructed the meeting as to the measures necessary to effect an organization. It was resolved that "it was desirable and practicable to organize a Parish of the Protestant Episcopal Church in Youngstown," and on motion of Mr. Jewell, "St. John's" was adopted as the name of the Parish. Committees were appointed, one to prepare a petition and procure signatures, and another to procure a suitable room for holding Church services, and Revs. McMurphy and Abbott were invited to hold services here as often as might be convenient, it being understood that their services would be remunerated and they would be hospitably and handsomely entertained. Rev. C. S. Abbott, in a letter dated February 8, 1898, stated that "at odd intervals in preceding years, clergymen had been invited by friends of former parishioners to visit them and hold services, but there was no thought, as far as I know, from these invitations, of any permanent work as their result. I held services and preached on the afternoon of Trinity Sunday, June 19, 1859. The Methodist Church was kindly loaned to us for the service. This was the beginning of the Church movement. On Thursday night, July 7, Mr. McMurphy and myself took the incipient steps towards organizing the Parish. The meeting was held in a small frame building,—session room, I think it was called,—on the grounds of and belonging to the Presbyterian Church."

Bishop Bedell visited Youngstown on November 29, 1859, and the requisite number of names having been signed to the petition,

he advised a notice to be given for a meeting to be held for organization.

Organizing St. John's Parish.

The notice was given, and the meeting was held in the old Presbyterian Church, on East Federal street, on the evening of December 9, 1859. Bishop Bedell, as we are informed, was present and preached. After the sermon and usual religious services, Rev. Mr. McMurphy was appointed Chairman, and H. A. Hall, Secretary. The committee, consisting of William M. Hunter, Henry Manning, Jr., and Joseph B. Wilder, appointed at a previous meeting, presented the petition and signatures.

The following is a copy of the petition as it appears on the old record book:—

Petition.

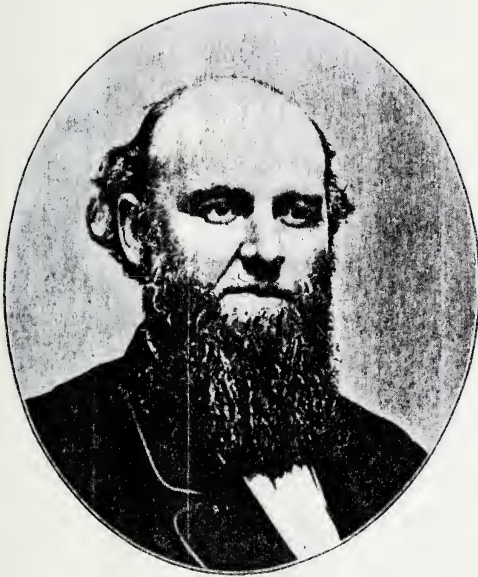
We, whose names are hereunto affixed, deeply impressed with the importance of the Christian Religion, and earnestly wishing to promote its Holy influence in the hearts and lives of ourselves, our families and neighbors, do hereby associate ourselves together, under the name, style and title of the Parish of St. John's Church, in the Township of Youngstown, County of Mahoning, State of Ohio, and by so doing, do adopt the Constitution and Canons of the Protestant Episcopal Church in the United States of America and of the Diocese of Ohio.

Signers' Names.

JOSEPH B. WILDER,
M. T. JEWELL,
H. A. HALL,
JOHN W. ELLIS,
H. MANNING, JR.,
W. M. HUNTER,
JOHN SMITH,
SAMUEL A. ROSS,
F. O. ARMS,
JAMES M. RENO,
ARTHUR G. LEWIS,
SUSAN LEWIS,
T. W. JOHNSON,
C. G. EDWARDS,
WM. J. HITCHCOCK,

Signers' Names.

MRS. MARY H. POWERS,
MRS. M. F. JEWELL,
MRS. J. M. WILDER,
MRS. SOPHIA MANNING,
MRS. ELIZABETH BYRD,
MRS. MARY EMERSON,
MRS. ALEXANDER CAUFIELD,
MISS EMMA SMITH,
MRS. A. SMITH,
MISS MARY SMITH,
MRS. C. M. A. MANNING,
MRS. EMILY ARMS,
MRS. A. S. MANNING,
MR. WILLIAM CREED,
MRS. HANNAH CREED.



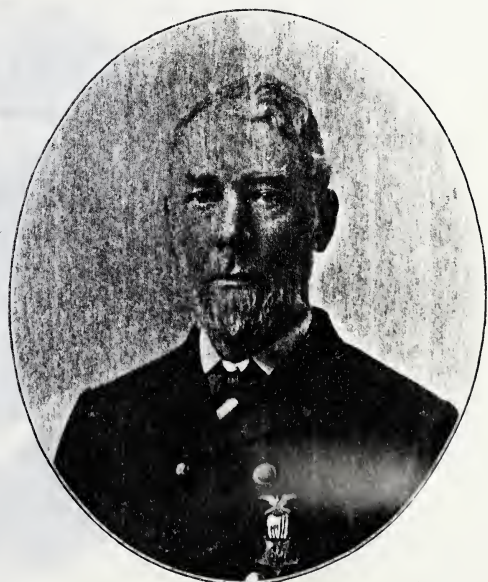
Morris T. Jewell.



Hiram A. Hall.



John Smith.



John W. Ellis.

First Vestrymen of



Freeman O. Arms.



J. B. Wilder.



W. J. Hitchcock.

St. John's Parish.

Others who were active assistants in the organization, although not signers of the petition, were:—

FRANCIS RENO,	JOHN MANNING,
MRS. RACHEL RENO,	R. J. POWERS,
MISS SARAH MCCOY,	ALEXANDER CAUFIELD,
MRS. WM. J. HITCHCOCK,	MRS. HENRIETTA THORNTON.

Election of Officers.

At this meeting, December 9, 1859, the Church was organized by electing the following officers:—Francis Reno, Senior Warden; Henry Manning, Jr., Junior Warden; M. T. Jewell, John W. Ellis, H. A. Hall, John Smith, William J. Hitchcock, Freeman O. Arms, J. B. Wilder, Vestrymen. The Vestry elected Mr. Jewell their Secretary.

On December 13, of the same year, the Vestry met, and after electing Mr. Jewell their Secretary, took steps toward having a Church of their own by starting a subscription paper to obtain subscriptions “for the purpose of purchasing a lot and erecting thereon a suitable Church edifice.” Those present signed that evening to the amount of \$550.00. On May 21, 1860, Messieurs. F. O. Arms, H. Manning, Jr. and M. T. Jewell were appointed to choose a location, and in June they reported favorably on a lot offered by Dr. Manning. On July 23, 1860, the old High School property, on the Southwest corner of Wood and Champion streets, was purchased from John Manning for \$1,400.00, he taking in part payment at \$400.00 another lot on Walnut street, which had been given to the Church by Dr. Manning, who approved the exchange.

The history of this piece of property is interesting. It appears that in 1827 John Moore began the erection on it of a building to be used for a Presbyterian Church, but when he had finished the first story, a dissension arose among the members of the congregation, which resulted in an abandonment of the work. Dr. Henry Manning bought the building and roofed it

over. For many years it was used as a private school, and is often mentioned as the "Old High School." From the time it was purchased by the Parish until shortly before the laying of the corner-stone of the Church, it was used by the Sunday School, which was organized and doing good work before a Rector had been placed in charge. The teachers and workers in the Sunday School were, of course, from among those who were prominent in the organizing of the Parish. Mrs. Freeman O. Arms was the prime mover in the work, in which she was ably assisted by Mr. and Mrs. Henry Manning, Mrs. Mary Powers, Mrs. Rachel Reno, Miss Emma Smith, Mr. J. M. Reno, and others. In this old building, in 1860, was held the first Christmas festival held in Youngstown. The program of the day's exercises is not on record, but Mrs. Freeman Arms, who had a very pleasant voice, sang some of the Church music, and the members present joined in singing hymns as best they could without the aid of instrumental music. This was a gala day for those interested in the Church, for up to this time the Youngstown people had never held any religious services on Christmas. Happily in these days of grace Christmas, Easter and some other days considered by us as Holy, are treated by other Churches with considerable more respect, as regularly arranged services, copied closely after ours, are now quite common with those who in former years condemned us for, as they erroneously said:—"Copying after the Romanists."

Building the First Church.

On Easter Monday of the year 1861 the Vestry appointed Messieurs. W. J. Hitchcock, F. O. Arms, John W. Ellis and M. T. Jewell as the Building Committee, and on May 27, of that year, the corner-stone of the Church was laid by the then Assistant Bishop, Gregory T. Bedell, assisted by the Rev. A. T. McMurphy, of Boardman. The contents of the stone, as shown

by Mr. Jewell in the brief history of the Church, which he prepared and read at the time were as follows:—

Copy of the Western Episcopalian.
Copy of each of the Youngstown papers.
Journal of Diocesan Convention for 1860.
Catalogue of the Theological Seminary and Kenyon
College, at Gambier.
Brief history of the Church.
Bible, Prayer Book and some specimen coins.

The ceremonies incident to the laying of the corner-stone were as follows:—

Repeating by all the people the 122d Psalm.
Introductory address by Rev. Mr. A. T. McMurphy, and prayer.
Reading of Scripture lesson.
Singing of first and second verses of Hymn 38.
Reading of brief history of the Church by Mr. Jewell.
Laying of the corner-stone by Bishop Bedell.
Gloria in excelsis.
Prayer.
Address by the Bishop.
Hymn No. 25.
Doxology and Benediction.

The building was completed in the early part of the year 1862, and consecrated by Bishop Bedell, October 21, 1863.

First Rector—Rev. Wyllys Hall.

From the formation of the Parish until the Autumn of 1861 Reverends A. T. McMurphy, of Boardman, and C. S. Abbott, of Warren, held services every two weeks alternately, the Presbyterians and Methodists giving the use of their Churches on such occasions. Rev. Wyllys Hall, of Portsmouth, Ohio, came to the Parish on invitation in October, 1861, and was so well liked that he was on December 15, 1861, elected Rector of St. John's Parish at a salary of \$400.00 per year and what would be given by the Diocesan Missionary Society as their proportion of the mission

fund—amount not known. At this time Arms & Murray's Hall, Southeast corner of Federal and Phelps Streets, was rented and the Church services held there regularly thereafter until the congregation moved into their own building. Although the congregation was small in those days, yet it was an earnest, wide awake lot of people; the ladies then, as now, working faithfully to obtain money for the Parish expenses. An entry on the Treasurer's book for July 2, 1861, shows he received \$94.00, proceeds from "Ladies' Strawberry Festival," and on July 13, 1862, cash from "Ladies' Oyster Supper, \$100.00."

Mr. Hall's salary was increased in April, 1863, to \$500.00. On September 15, 1865, he resigned, and his resignation was accepted, to take effect on the 25th of the same month. This was Mr. Hall's first charge, but he is favorably spoken of by those who knew him and remember the good work he did when the Parish was new and struggling for existence. Mr. Hall is now retired and lives at San Mateo, California.

Rev. Samuel Maxwell, Rector.

Mr. Maxwell was born August 6, 1839, at Albany, New York. He graduated as an A. B. from the College of the City of New York. After a post graduate course, he received degree of Bachelor of Science. He then took a course at the Theological Seminary in Alexandria, Virginia. In 1861 he was ordained a Deacon by Bishop Horatio Potter in the Church of the Epiphany and became Assistant Rector at St. Mark's Church, New York. In 1863 he went to Akron, Ohio, and on March 23, 1866, the Vestry of St. John's Church, Youngstown, unanimously elected him as Rector at a salary of \$1,200.00 per year. He accepted the call and entered upon his duties May 1, 1866. The next year his salary was increased to \$1,500.00. During Mr. Maxwell's administration of seventeen years the Parish prospered exceedingly, making it possible to extend the work and add

improvements to the Parish. In 1869 the Parishoners built a Rectory for Mr. Maxwell on the west side of the Church lot. The increased growth of the Parish having made it very necessary to have more church room, there were commenced in 1879 a series of improvements, all under the supervision of Mr. Maxwell. A Sunday School room was built below the Chapel, fronting on Champion street; the Vestry room was added; new furniture and altar were procured and Church newly frescoed. The thoroughly remodeled Church was opened with appropriate services by Bishop Bedell on May 20, 1880. Mr. Maxwell built up St. John's Church from a small Parish to a vigorous, self-sustaining, aggressive institution, and when his energies and ability had finally excited the interest of other Parishes and a call was given him to extend his labors into the wider field of Trinity Church, of Pittsburg, his people were compelled reluctantly to give him up. Mrs. Maxwell shares with her husband the friendship and esteem of St. John's Parish. She was a willing and energetic worker in all lines of Church work, and assisted materially in making the musical part of the Church service very attractive. On Sunday, April 1, 1883, Mr. Maxwell preached his farewell sermon to an audience that was limited by the size of the Church, many people being unable to gain admission. After many years in Pittsburg, Mr. Maxwell went to a Parish on Long Island, New York, and in the Autumn of 1896 was stricken with apoplexy while conducting services. He never regained consciousness, dying in a few hours.

Boundary Dispute.

During Mr. Maxwell's time was commenced the suit of the County Commissioners to compel the Church to give to the County four feet of their land on Wood street, adjoining the Court House property, which the County claimed. The case was bitterly fought by the County Attorney. The final trial, which

took place in 1889, was decided in favor of the County, to the surprise even of the Judge (as the testimony was overwhelmingly in favor of the Church) who promptly granted a new trial. Before it could be taken up again, it was discovered that all the papers and data bearing on the case had mysteriously disappeared.

The Vestry at an informal meeting decided to not carry on further litigation, and abandoned the case, as well as the disputed ground. Mention is made of this (to us now) very trifling matter, but at the time it was a very serious affair to those interested, and will be remembered by many of the members, who felt that they had been tricked out of property that had been their own for years, without question.

Bell Fund.

In 1876 the subject of a bell, or chime of bells, was agitated and a "bell fund" started. Nothing came of it, however, and the project was abandoned. This was as near as the Parish ever came to owning a Church bell. The congregation has always found its way to services without the primitive summons in use by some Churches.

The Rev. Frederick Burt Avery, Rector.

On March 30, 1883, the Vestry elected the Rev. F. B. Avery, who accepted and held his first services Sunday, April 8, 1883. Mr. Avery was born at Cleveland, Ohio, June 7, 1854, his father, the Rev. John T. Avery, being a noted Congregational Evangelist. He received his early education in the Cleveland public schools, afterwards entering Oberlin College, where he received the degree of M. A. He studied law at Cleveland, and was law librarian of Cuyahoga County for three years; received the degree of Doctor of Legal Learning from the Ohio State Law College, and practiced law for two years with U. H. Birney. He

then took a theological course at the Divinity School, in Philadelphia, receiving his diploma in 1880. In that year he was ordained to the Deaconate at Trinity Church, Cleveland, and afterwards was appointed "Minister in Charge" of St. Paul's Church, Canton, Ohio. He was ordained a Priest in 1881.

January 25, 1884, Rev. Avery was instituted Rector of St. John's Parish by the Rt. Rev. Gregory T. Bedell, D. D., Bishop of Ohio, assisted by the Reverends James A. Bowles, W. C. French and George Hinkle, of Cleveland; Ganter, of Akron; J. A. Matthews, of Warren; S. W. Garrett, of Hudson, and Samuel Maxwell, of Pittsburg. Mr. Avery was the second Rector instituted to a Parish in Ohio, according to the ritual of the Book of Common Prayer. The institution proper was conducted by Bishop Bedell, closing with a brief address by him, after which the keys of the Church were presented to the Rector by the Senior Warden, Mr. James M. Reno, who stood at the right of the altar, the Junior Warden, Mr. James Rudge, standing at the left. After prayer by the Bishop the services closed. An eloquent sermon was then preached by Mr. Maxwell.

St. James' Chapel.

In 1883-1884, St. James' Chapel was built on a lot given by James and David Mackey, at the South-west corner of Albert and State streets, near the mills of the Mahoning Valley Iron Company. The Chapel was opened February 24, 1884, with divine services by Rev. Avery, at which time he baptized sixteen persons. The name St. James was given to this Chapel because St. James was a brother of St. John, whose name the mother Church bears. It was also the name of both Wardens, the Parish Treasurer and one of the gentlemen who gave the lot.

St. Mary's Chapel.

In 1887 St. Mary's Chapel was built on a lot on Mahoning avenue, South Side, given by Mrs. Mary Howard, from whom

the Chapel gets its name. The building committee purchased an Episcopal Church at Tiffin, Ohio, which was taken down, removed here and set up on the Howard lot.

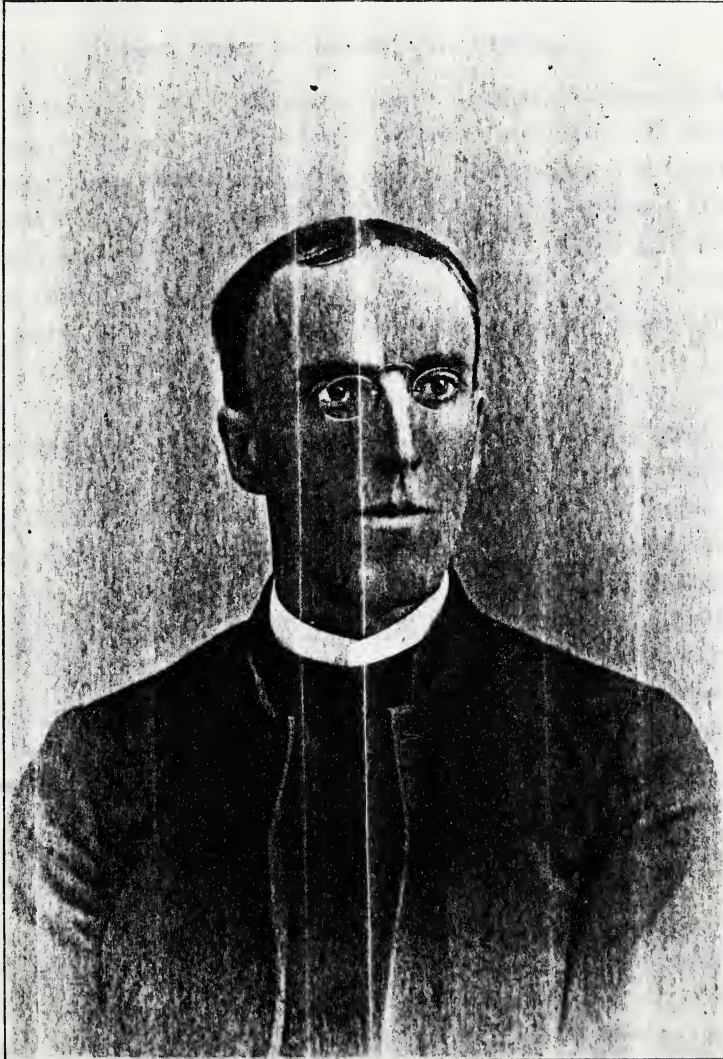
Resignation of Mr. Avery.

Mr. Avery resigned February 12, 1889, to take charge of St. Mark's Church, Frankford, a suburb of Philadelphia. He afterwards returned to this Diocese and is Rector of St. James' Church, Painesville. His ministry here was a very busy one, and many additions were made to our list of communicants during his stay. After Mr. Avery's resignation, the Parish work was very ably managed by Rev. Edwin S. Hoffman, the Assistant Rector, he having practically taken entire charge. Shortly after the arrival of Mr. Avery's successor, Mr. Hoffman was called to take charge of Christ Church, at Hornellsville, New York.

Rev. Robert R. Claiborne, Rector.

September 23, 1889, the Vestry extended a call to Rev. Robert R. Claiborne, of Silver Spring, Maryland, who accepted at once, and held his first services on Sunday, October 13, 1889.

Mr. Claiborne was born June 17, 1856, at Amherst, Virginia, and is a descendant of William Claiborne, one of the early explorers, who came to America in 1631. He received his early schooling at Norwood, Va., and then entered the Virginia Military Institute at Lexington, Va. In 1879 he graduated from the Virginia Theological Seminary, and was ordained to the Deaconate by Bishop Whittle. In the following year he was ordained to the priesthood, and became Rector of Emanuel Church at Rapidan, Virginia. Afterwards he took charge of Grace Church, Silver Spring, Maryland, and on the recommendation of Rev. William A. Leonard, of St. John's Church, Washington, D. C. (now our Bishop), he was called to Youngstown, Ohio. Mr. Claiborne



Rev. Abner L. Frazer, Jr.,
Rector St. John's Church.

was a very able Rector, but his sojourn with us was short, as he resigned on February 4, 1892, to take charge of St. Luke's Parish at Kalamazoo, Mich.

Rev. Abner L. Frazer, Jr., Rector.

From the time Mr. Claiborne resigned until the autumn of the same year, services were conducted by Lay-reader Mr. J. M. Reno, and Clergy from Kenyon College and surrounding Parishes. On invitation of the Bishop, the Rev. A. L. Frazer, Jr., of Lima, Ohio, held services on Sunday morning, August 14, 1892, and after services the following Sunday, the Vestry extended a call to him, which he accepted, entering upon his duties on All Saints Day, of the same year.

Mr. Frazer was born at Cincinnati, Ohio, July 20, 1858, where he received his education, until he entered Kenyon College at Gambier, Ohio. Graduating in 1880, he entered upon a business career, which was pursued until 1886. At that time he began his theological course at Bexley Hall, Kenyon College, remaining there two years. He served as Lay-reader the second year of his course at Berkshire, Galena, and at Trinity Church, Columbus. September 28, 1887, he was ordained Deacon by Bishop Peterkin, of West Virginia, and ordained to the priesthood September 30, 1888, at Parkersburg, West Virginia. Immediately thereafter he went to Kalamazoo, Michigan, as Assistant Rector of St. Luke's Church. In October, 1889, he became Rector of Christ Church, Lima, Ohio. In 1895 he was elected Dean of the Northeast Convocation, which office he now holds.

Mr. Frazer's work with us is better told by its visible results, in the enlarging of the Parish and many progressive ideas introduced. Through the succeeding years of his ministry, our Church History has accumulated very rapidly, as will be shown further on. Mr. Frazer has been very intimately identified with it all, watchful, energetic, and enthusiastic.

Assistant Rectors.

At different times during Mr. Avery's ministry, he had as assistants the Réverends H. L. Gamble, C. W. Hollister, Douglas I. Hobbs, and Edwin S. Hoffman.

For a short time Mr. Claiborne had as Assistant Rector the Rev. Henry J. Beagen, and Mr. Frazer had for a brief period Rev. Herbert C. Gaylord. Most of these men also assisted in the work at Boardman, which Parish for a time was without a Rector.

Wardens and Vestrymen Since Organization.

Francis Reno was Senior Warden and Henry Manning, Jr., was Junior Warden at the organization, and continued as Wardens until the death of Mr. Francis Reno in October, 1864. The vacancy was not filled until the Easter Parish meeting in 1865, at which time Mr. Henry Manning, Jr., was elected Senior Warden, and Mr. J. M. Reno, son of Francis Reno, was elected Junior Warden. No change was made from this until the death of Mr. Manning, on Christmas Eve of 1881. On the Easter Monday following Mr. J. M. Reno was made Senior Warden, continuing as such to the present time. At the same meeting Mr. James Rudge was elected Junior Warden, and held the office until his death in November, 1896. The Vestry elected Mr. W. E. Manning to fill out the time until Easter Monday of 1897, when the congregation elected Mr. J. M. Butler as their Junior Warden.

Vestrymen.

In addition to those who were Vestrymen at the organization of the Parish, the following gentlemen were elected in the years subsequent, holding office one or more years:—

T. W. JOHNSON,
GODFREY KING,
A. GREGORY,

A. J. PACKARD,
R. J. POWERS,
G. B. SIMONDS,

H. O. BONNELL,
J. M. RENO,
G. B. CONVERSE,

GEO. M. AYER,
JAMES MACKEY,
G. T. LEWIS,
F. H. MATTHEWS,
C. E. RUMPF,
W. E. MANNING,
M. C. McNAB,

W. W. LUCK,
DAVID MACKEY,
J. L. BOTSFORD,
JAMES RUDGE,
JOS. M. BUTLER,
E. L. FORD,
FRANK HITCHCOCK,
JAMES T. McKELVEY.

JOHN MANNING,
ALEXANDER ADAMS,
HENRY G. MORSE,
GEO. A. COE,
HENRY TOD,
HENRY W. HEEDY,
C. M. CROOK,

Mr. W. J. Hitchcock has continued as a Vestryman since the Parish was organized. Mr. J. M. Reno was made a Vestryman in 1864, and is next in consecutive years of service. Mr. J. L. Botsford has been Vestryman since 1876; Treasurer since 1877. Mr. J. M. Butler, Secretary since 1889.

BISHOPS.

Rt. Rev. Philander Chase.

Bishop Chase has been mentioned in previous pages in treating with the pioneer history of the Church. His labor here was at a time when the town was small, and there were only a few scattered communicants who attended at Boardman. He founded Kenyon College and Theological Seminary at Gambier, and so earnest were his endeavors to build up that great work, that he journeyed to England to interest the Church people there, and obtain funds. He gave up his jurisdiction in 1831, going into missionary work in the West. On March 8, 1835, he was made Bishop of Illinois. During this period he made another journey to England, collected funds, and founded Jubilee College at Robin's Nest, Illinois. Here he resided until his death, September 20, 1852.

Rt. Rev. Charles Pettit McIlvaine.

When Bishop Chase resigned, Charles Pettit McIlvaine was chosen Bishop of Ohio, and consecrated in St. Paul's Chapel, New York, on October 31, 1832, by Bishops White of Pennsylvania,

Griswold of New England, and Meade of Virginia. Bishop McIlvaine visited Youngstown frequently, when it was a mere mission, the first time about 1853, holding services in the Methodist Episcopal Church; his last visit was on Tuesday, May 23, 1865, at which time he confirmed a class of sixteen.

Bishop McIlvaine graduated from Princeton in 1816, was ordained at Georgetown, D. C., and in 1825 was appointed Chaplain to West Point. Later he was Rector of St. John's Church, Brooklyn. In 1853 the University of Oxford conferred on him the degree of D. C. L., and in 1858 the University of Cambridge that of LL. D. In 1871 he visited Russia to intercede with the Czar in favor of the religious rights of his Protestant subjects. He died during this journey at Florence, Italy, March 13, 1873. His body, on its way to America for burial, lay for a while in state at Westminster Abbey. Aside from his work as Bishop, he was well known as an author. One of his works, "Evidences of Christianity," reaching thirty editions, and was published in America, England and Scotland.

Rt. Rev. Gregory Thurston Bedell.

Our next Bishop was Gregory Thurston Bedell, who interested himself in the formation of our Parish, and for which he had unusual regard all his life, as also did his wife. She accompanied him frequently when on his visits here. Bedell was the son of an Episcopal clergyman, Rev. Gregory Townsend Bedell, who was a very graceful elocutionist, which talent was also possessed by the son to a remarkable degree. Bedell studied theology at Alexandria, Va., and was ordained at St. Andrew's Church, Philadelphia, in 1840. From 1843 to 1859 he was Rector of the Church of the Ascension at New York. He was then consecrated Assistant Bishop of Ohio, and, on the death of McIlvaine, succeeded to the Bishopric. When the diocese was divided, in 1875, Bedell took the northern part, which retains the original name. He



Rt. Rev. Philander Chase.



Rt. Rev. Charles Pettit McIlvaine,
D. D., LL. D., D. C. L.

1964010



Rt. Rev. Gregory Thurston Bedell, D. D.

Former Bishops of Ohio.

visited here early in 1859, and while yet Assistant Bishop confirmed two classes, his last visit to Youngstown being March 27, 1887, at which time he held confirmation services. He resigned in 1889 on account of ill health, and died at New York in 1892. During Bishop Bedell's illness and prior to the consecration of his successor, we had Episcopal visits from Rt. Rev. Buell Knickerbacker, of Indiana, and Rt. Rev. Cortlandt Whitehead, D. D., of Pittsburg, Pa.

Present Bishop.

Rt. Rev. William Andrew Leonard, D. D., was born at Southport, Connecticut, July 15, 1848, ordained Deacon May 30, 1871, by Bishop Williams, who made him a priest at St. John's Church, Stamford, Connecticut, July 21, 1873. In 1880 he was nominated Missionary Bishop of Washington Territory, but declined the appointment. Later he was elected Bishop Coadjutor of Southern Ohio, which he also declined. In 1885 he received the title of D. D. from Washington and Lee University. Also in 1888 from St. Stephen's College, Annandale, New York, his Alma Mater. On October 12, 1889, he was consecrated Bishop of Ohio at St. Thomas' Church, New York. Prior to this time he had been Rector of St. John's Church, Washington, D. C. Bishop Leonard's work is speaking for itself in the increased number of Parishes, and interest taken over all his Diocese in Church work, which is encouraged by his own energetic example. Under his guidance the Diocese of Ohio has a bright outlook. He has already laid the foundation of a Cathedral at Cleveland, and has outlined work for his people that will bear good fruit in the near future.

As Bishop Bedell identified himself so closely with us in the formation of our Parish and the building of the first Church, so Bishop Leonard has been with us, from the purchase of the lot to the laying of the corner-stone and the finishing up of the new Church, giving us his blessings on our work, and lending the aid of his presence at the different important stages of its progress.

Building the New Church.

It took the efforts of three Rectors and a conflagration before we succeeded in getting a new Church. Mr. Avery had talked new Church, as he felt the old one was not large enough for our needs, and in 1887 appointed a building committee, who, on June 1 of that year, recommended the purchase of the Woodbridge lot, on which our present Church now stands. The Vestry approved the report of the committee, but did not authorize the committee to buy the property. The people were not yet ready for the movement, and it was allowed to rest. In the meantime, to partly relieve the congested condition of St. John's, the two Missions were organized. During Mr. Claiborne's time he talked new Church, and took a step forward when the Vestry, in April, 1891, appointed a building committee, which made the same report as the committee in Mr. Avery's time had done. This time, however, the Vestry not only approved, but authorized the purchase from Dr. Woodbridge of his lot on Wick avenue for \$14,000, which was done, and all paid for as early as 1896. However, it must be considered that \$5,000 of this sum was secured by the sale, in October, 1895, of the Rectory on Wood street.* Mr. Frazer also urged the building of a new Church, and in 1894 a committee, consisting of J. L. Botsford, W. E. Manning and J. M. Butler, was appointed to arrange for a Parish meeting to talk over the advisability of building. This meeting was held in the basement of the old Church, on Friday evening, May 4, 1894, and was well attended by those active in Church work. The subject was thoroughly discussed, and there was an unanimous opinion that we needed a new building, but owing to the depressed condition of the finances of the country, and the probable continuance of the same for an indefinite period, it was considered an inopportune time for making a serious move in that direction. A committee,

* We are indebted to Mr. James Mackey of the building committee for the purchase of the Woodbridge lot, which was brought about by his persistent endeavors.

consisting of M. C. McNab, Jno. M. Walter, C. H. Webb, C. A. Alexander, J. H. Nutt and James T. McKelvey, was appointed to act with the Vestry in arriving at some plan of action. The "hard times" continued, and nothing definite was done until the fire occurred, when a new Church not only became desirable, but a necessity.

Passing of the Old Church.

Late Saturday night, December 21, 1895, the Church was discovered to be on fire, and before it was subdued the Vestry Room and basement were badly damaged. The silver Communion Service and some of the vestments were saved by Mr. James M. Reno, who had his beard and eyebrows singed in the effort. The fire is supposed to have caught from the electric wires. The invitation of the Trustees of the Tabernacle United Presbyterian Church to hold our Christmas services in their Church was gladly accepted. We were also offered the use of the First Christian Church (Disciples) and the Jewish Synagogue. On December 26 the City Commissioners condemned the Church as being unsafe, they claiming that the walls were sprung and the tower out of plumb. They afterwards admitted that they had been hasty, and time has shown they were mistaken. The tower never was plumb, but was accepted by the building committee for two reasons. One was, the contractor was poor, and it would have ruined him to have torn it down; then the congregation was poor, and were unwilling to go into the expense of rebuilding it. So it stood for many years, not enough out of plumb to be noticed except by an expert. Many of the older members had forgotten about it until the firemen called attention to it. Fortunately we had the Mission Church of St. Mary's to use in the meantime, which enabled us to keep our congregation together until we could go into our new building.

On January 6, 1896, the Vestry appointed a building committee, consisting of James Mackey, J. L. Botsford, W. J. Hitchcock,

and Henry Tod, their first duty being to solicit subscriptions and ascertain if enough could be secured to commence building. On Friday evening, April 24, 1896, a Parish meeting was held at the residence of Mr. and Mrs. George F. Arrel, on Lincoln avenue; Mr. James Rudge, Junior Warden, presiding. Others present were J. M. Reno, James Mackey, J. M. Butler, E. L. Ford, Henry Heedy, and W. E. Manning, of the Vestry; Rev. A. L. Frazer, Mr. George Tod, Miss Sallie Tod, Mrs. E. L. Ford, Mrs. Henry Heedy, Mrs. W. J. Hitchcock, Mrs. A. M. Clark, Mrs. J. L. Botsford, Mrs. Henry Bonnell, and Miss Sallie Reno. Mr. E. L. Ford gave a description and showed sketches of a Church at Bloomfield, New Jersey, which he had seen, as had Mrs. Arrel, Miss Tod and Mrs. Frazer. Photographs of other Churches were shown, but the sentiment prevailed that the Bloomfield Church was more in line with what we wanted, and the architect of that Church, Mr. William Halsey Wood, of Newark, New Jersey, was chosen to submit plans for a new Church. On May 5, 1896, Mr. E. L. Ford and Mr. J. M. Butler were elected members of the building committee to take the places of Henry Tod and James Mackey, who had resigned. The committee met at the residence of Mr. W. J. Hitchcock, on June 24, 1896, and organized by electing E. L. Ford chairman and J. M. Butler secretary.

At this meeting, preliminary sketches for the new Church were submitted by Mr. Wood, and approved. On July 6, 1896, the Vestry asked the building committee to consider the building of a Rectory and Chapel with the Church, and to that end Mr. Wood, the architect, prepared plans, which were accepted. When it came to getting bids on the work, it was found that they were far in excess of the estimates. The Vestry decided to refer the matter to the congregation, and on Monday evening, October 5, 1896, a Parish meeting was held at the home of Judge Arrel, at which time it was decided to build only the Church. On October 20, 1896, the building committee let the contract for the basement

work to Henry Niedermeier, and on April 9, 1897, the contract for the superstructure was let to The Heller Brothers Co.

Removal of the Old Corner-stone.

It had been decided by the Vestry that the contents of the corner-stone of the old Church should be placed in the new, but considerable difficulty was experienced in locating the old stone. No one remembered the exact place. Some thought one place, some another, until finally it was thought perhaps, in conformity to an ancient custom, it had been placed in the northeast corner. The committee acted accordingly, and by aid of some workmen soon brought to light the old box, very much the worse for its exposure of thirty-six years. It was of tinned iron and badly oxidized. The corner-stone was porous sandstone, directly under a water spout, and its contents were, with the exception of the coins, practically destroyed. Some of the papers and books could be identified, but were of no value to place in the new stone.

Contents of the New Corner-stone Box.

The Rector and Wardens arranged the contents of the new corner-stone box, which was of sheet copper and hermetically sealed. The contents were as follows:—

1. Small Bible from St. James' Mission.
2. Book of Common Prayer.
3. Church Hymnal.
4. Catalogue of Kenyon College for 1896-1897.
5. Journal of Diocesan Convention for 1896.
6. List of Communicants of St. John's Parish.
7. Brief History of St. John's Parish.
8. Copy of Mahoning Sentinel, dated May 29, 1861, giving an account of the laying of the corner-stone of the old Church on May 27, 1861. This paper was taken from the files of Mrs. John M. Webb (wife of the editor), by her kind permission.
9. Copy of Daily Vindicator of May 23, 1897, giving history of Parish.

10. Copy of each of the Youngstown daily papers of the date May 27, 1897, the "Telegram" and "Vindicator."
11. Copy of "The Churchman."
12. Copy of "The Church Life."
13. Piece of corner-stone of old Church.
14. Coins from old corner-stone box.
15. Proof set of silver and minor coins for 1897 direct from United States Mint at Philadelphia.
16. Copy of invitation to the corner-stone laying.
17. Photograph of proposed new Church (taken from crayon sketch).
18. A list of the above articles was made out, sealed in a glass bottle and placed in the box.

Every precaution was made to preserve the records of the Church from the ravages of time, so that future generations may know our early history.

Secularizing of Old St. John's Church.

May 27, 1897, being the anniversary of the laying of the corner-stone of the old Church, it was decided to lay the corner-stone of the new Church on that date, and arrangements had been made accordingly. The program for the day's exercises was carried out as planned, nothing unpleasant occurring to mar any of the details. The day set (which was Ascension Day) proved to be one of the most beautiful of Spring days, atmosphere clear, the air pure, and the Spirit of God pervading over all, making it like the theme of the Bishop's sermon, "A Grand Coronation." Members of the Parish had decorated the old building with flowers and plants, and with boughs of trees and leaves covered the burned walls of the Chancel and Vestry Room. Chairs were placed in the Auditorium, which were quickly filled, many persons being obliged to stand, and the old building was taxed to its utmost capacity. At 3:30 p. m. the Clergy, consisting of:—

Rev. A. L. Frazer, of St. John's Church, Youngstown, Ohio,
Rev. F. B. Avery, of St. James' Church, Painesville, Ohio,
Rev. C. W. Hollister, of St. Paul's Church, Akron, Ohio,

Rev. Charles O'Meara, of St. Stephen's Church, East Liverpool, Ohio,

Rev. A. A. Abbott, of Christ Church, Warren, Ohio, and

Rev. A. W. Mann, of Kenyon College, Gambier, Ohio,

came in procession up the center aisle and advanced to the Chancel; the Bishop, Rt. Rev. W. A. Leonard, D. D., passing through the open ranks to his place. All then knelt for a few moments in silent prayer, after which the choir and congregation joined in singing the hymn, "Onward, Christian Soldiers." As the second verse was being sung, the candidates for confirmation came forward and presented themselves to the Bishop, who administered to them the "Ordinance of Confirmation or Laying On of Hands." They were thirty-five in number, three of them being deaf mutes presented by Rev. A. W. Mann. After the confirmation services had closed, a brief history of the Parish was read by the Secretary of the Vestry. The Bishop then pronounced the words that changed the edifice from one consecrated to the worship of God to a secular structure. In doing so, he dwelt earnestly upon the awful sin of sacrilege, and hoped that the building would be torn down and not used for secular purposes. His words were very impressive, visibly affecting many of the congregation, who loved the old building that had been their "Church Home" for many years. The Bishop then directed the Rector to remove the Cross and furnishings from the Altar and close the Bible for the last time, thus ending the ceremony of secularizing, or deconsecration. The people were then dismissed and went in procession to the new Church lot on Wick avenue by twos, in the following order:—

THE WARDENS.

J. M. Reno, Senior. J. M. Butler, Junior.

VESTRYMEN.

James L. Botsford, William E. Manning.

M. C. McNab, Henry W. Heedy.

James T. McKelvey, Charles M. Crook.

CLERGY.

Rev. F. B. Avery, Rev. C. W. Hollister.
Rev. C. O'Meara, Rev. A. W. Mann.
Rev. A. A. Abbott, Rev. A. L. Frazer, Jr.

THE BISHOP.

Rt. Rev. William A. Leonard, D. D., Bishop of Ohio.

LOCAL CLERGY.

Rev. W. G. White, Westminster Presbyterian.
Rev. F. Meyer, German Lutheran.
Rev. Olsen, Swedish Congregational.
Rev. Jester, Protestant Methodist.
Rev. Noll, German Reformed.
Rev. J. B. Davis, Welsh Congregational.

Then came original members of the Church, as follows:—

Mr. J. B. Wilder, Mrs. Jane M. Wilder.
Mr. John Manning, Mrs. Anna S. Manning.
Mrs. W. J. Hitchcock, Mrs. Sophia Manning.
Mrs. Susan Lewis, Mr. Alex. Caufield.

The remainder of the congregation came last. Arriving at the new Church lot, the Senior Warden handed the corner-stone box to the Bishop, who placed it within the corner-stone, which was then laid with appropriate ceremony by the Bishop, assisted by his Clergy, all the people uniting in repeating the Apostle's Creed. At the time of the laying of the corner-stone, sixteen of the original members of the Parish were living; of this number seven were absent. They were as follows:—

MR. W. J. HITCHCOCK,	MR. C. G. EDWARDS,
MR. R. J. POWERS,	MR. T. W. JOHNSON,
MRS. HANNAH CREED,	MRS. ALEX. CAUFIELD.
MISS MARY SMITH.	

The corner-stone was placed in the northwest corner of the Church, and is the large, rough-hewn stone to the left of the North door of the vestibule as you enter the Church from the North aisle. It has the date 1897 upon it, and a large Cross in the center.

Progress on the New Church.

Thursday afternoon and evening, July 22, 1897, Youngstown was visited by one of the worst storms in its history, and, among other things that were damaged, was the temporary bridge over the Mahoning River at Spring Common, it being completely destroyed. This cut our congregation off from attending at St. Mary's, and for a few Sundays, until the bridge was replaced chairs were put in the old St. John's Church and services held there. In the meantime, work on the new Church progressed so that by October, 1897, it was entirely under cover. Many vexatious delays were experienced, however, such as the iron work for the tower, the window glass, pews, etc. The architect, Mr. William Halsey Wood, died March 13, 1897, and the supervising of the work fell to the lot of the building committee, the chairman of which, Mr. E. L. Ford, giving it his personal attention to such an extent that we may unreservedly say, "He took the architect's place." His taste is shown in many of the details that were not worked out by Mr. Wood. In this Mr. Ford gave us the benefit of his technical knowledge and his observations of Churches in the Eastern States and Europe. The work on the basement of the Church was not quite completed when the building committee gave the Vestry permission to use it for services temporarily. The first part of the new Church was used on March 8, 1898, at which time the choir room was opened for choir rehearsal by Prof. Forcier and his newly organized vested choir.

Short Lenten services were held in the Sunday School room on Saturday afternoon, March 12, 1898, and regular Sunday services the next day, March 13, 1898, and thereafter until the

Dedication of the New Church.

Although the Church was not quite complete in all its details, it was thought best to arrange for its formal opening on Sunday,

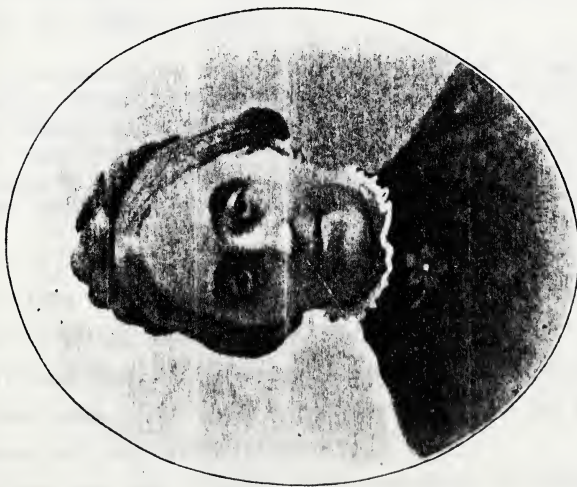
May 22, 1898. The weather the day before had been rainy, with a severe hail storm in the evening, but Sunday came with clear sky and fresh, pure atmosphere, to help us appreciate more fully the beauty and glory of the occasion.

Early Communion services were held at 8 o'clock in the morning, at which time over one hundred communicants availed themselves of the sacrament which was administered by Rev. Mr. Frazer. Among those who participated was our Bishop, who, in civilian dress, came and took his seat with the congregation.

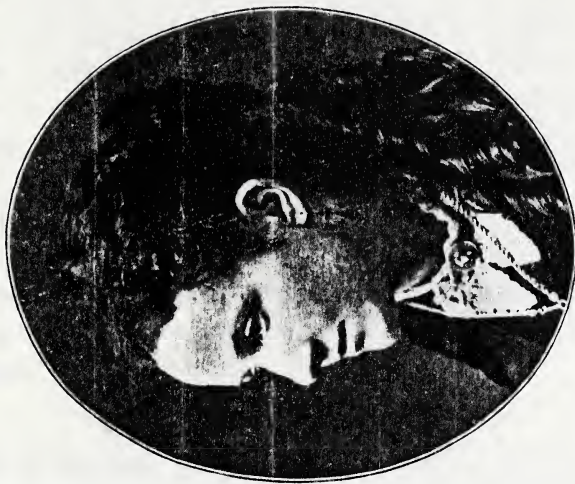
The regular dedication exercises took place at 10:30 A. M., and were conducted by the Rector, The Rev. A. L. Frazer, Jr., who, after the close of the morning prayer, presented a class of seventy-one persons to the Bishop for confirmation. This was one of the largest, if not the largest, class ever confirmed in the Diocese. After confirmation the Church was formally dedicated by our Bishop, The Rt. Rev. William A. Leonard, D. D., in an excellent address, which was reverently listened to by an audience of nearly one thousand people. At this service the following musical program was rendered:—

Prelude—Offertoire in D Minor	<i>Edward Batiste</i>
Communion in G Major	<i>Edward Batiste</i>
("Pilgrim's Song of Hope.")	
Processional—"Ancient of Days"	<i>Jeffries</i>
Venite—Chant No. 2	
Te Deum—In G	<i>James Knox</i>
Benedictus—Chant No. 97	
Hymn—No. 345	
Hymn—No. 369	
Anthem—"Praise ye the Father"	<i>Gounod</i>
Retrocessional—"Jesus Meek and Gentle"	
	<i>H. DeK. Rider</i>
Postlude—Wedding March	<i>Mendelssohn</i>
(From "Midsummer Night's Dream.")	

At 3 o'clock in the afternoon a special service was held by the Sunday Schools of St. John's and St. James, which was very well attended by young and old.



Mrs. Julia Bedell.



Mrs. Mary Goodhue Maxwell.

Two Well Remembered Friends of St. John's Church.

In the evening a special choral service was given, at which time Bishop Leonard and Rev. Frazer addressed the Sir Knights of St. John's Commandery, Knights Templar, who were in attendance in full uniform. Nearly nine hundred persons were at this service, which was the first full choral service ever had in our Parish. Mr. Frazer had thought it pleasant to hold services during the week, and to that end invited all former Rectors and Assistants to officiate each one evening, commencing on Monday, the 23rd. Previous engagements and illness prevented the acceptance of the invitation by all but Revs. Avery and Claiborne, who were able to be present and address us, the former on Monday and the latter on Tuesday evening. On Wednesday evening our neighbor, The Rev. A. A. Abbott, of Christ Church, Warren, Ohio, favored us with an address. All of the services were well attended.

Gifts and Memorials.

One of the first, perhaps the first, gift to the new Parish was the Baptismal Font from the wife of Bishop Bedell. She wrote October 21, 1863, as follows:—

“GENTLEMEN OF THE VESTRY:—I hoped to have presented to St. John's Church, Youngstown, on this day of its consecration, a small, simple, white marble font. Circumstances have prevented its being ready on time, but the sculptor promises to send it to you next month. I trust that all who receive from it the waters of baptism will have their names written in the “Lamb's Book of Life.”

Respectfully,

JULIA BEDELL.”

In 1874 Mrs. H. O. Bonnell gave the brass altar cross as a memorial of her father, A. G. Botsford.

Mr. and Mrs. H. O. Bonnell gave the brass offertory basins.

Two brass altar vases were given in 1880 by Mr. Thomas G. Botsford, of Louisville, Kentucky.

When the old Church was remodeled in 1880, Mrs. Grace Arrel, in addition to her subscription, defrayed most of the cost

of the Sunday School room. Her sister, Miss Sallie Tod, gave the pews for the Church. A brass chandelier for the chancel was given by Mrs. Samuel Maxwell, the mother of the Rector. The fresco work was the contribution of the Rector and his wife. The altar, pulpit, prayer desk, and credence shelf were the gifts of the different Sunday School classes and a few parishioners. The silver Communion Service was given in 1890 by a few parishioners, two pieces being memorials, viz.: — The patten, by Mr. J. M. Reno, in memory of his mother, Mrs. Rachel Pentland Reno, and the chalice, by Mrs. Emiline Morris, in memory of her husband, Joseph Morris.

Mr. H. O. Bonnell gave the beautiful window, copied from the celebrated painting, "The Light of the World," by Holman Hunt. This window, which has been removed to the new Church, was a memorial to his little son, Henry Scott Bonnell, and Eliza Lynn Botsford, his wife's mother.

Most of the above gifts are still in use in the new Church. Only those gifts that are permanent, or have some special interest, have been noticed.

Gifts to New Church.

Mrs. Mary Julia Botsford Bonnell, desiring to give a memorial to her husband, engaged the services of Architect William Halsey Wood to design an altar and reredos. He gave his best efforts to the order, which was never completed, as he lay very ill when his assistant, Mr. Henry Baechlin, handed him the finished crayon sketch. Mr. Wood had, however, before his death, sent it on to Mrs. Bonnell for approval. Mrs. Bonnell employed Mr. Henry Baechlin to complete the design and make detail drawings, which he did with rare artistic skill. He also designed the pulpit and credence table, which are all in beautiful creamy white caen stone. The inscription on the altar and reredos is as follows: — "In loving memory of Henry O. Bonnell, 1839-1893."

Mrs. Bonnell also gave the furnishings for the altar.

The credence table was given by Mrs. Bonnell in memory of her brother, Jared Kirtland Botsford, United States Navy, who died in 1864.

Mrs. Bonnell gave the pulpit in memory of her father, Archibald Grant Botsford, who died in 1870, and her brothers, John Edward Botsford (died 1888) and Thomas Grant Botsford (died 1882).

The two gargoyles over the main entrance to the vestibule are gifts of Miss Ethel Ysabel Bonnell, youngest daughter of Mr. and Mrs. H. O. Bonnell.

The stained glass window in the south transept, next to that of Mr. Bonnell's, is the gift of Mrs. Olive S. Botsford, of Poland, Ohio, and is in memory of her husband, Thomas Grant Botsford, 1839-1882.

The widow and children of James Rudge gave to his memory a stained glass window, placed in the south aisle of the nave.

Mrs. Sophia Manning, in memory of her husband, Henry Manning, Jr., gave an entire new set of books for Church service in the new Church, consisting of Bible, prayer books and hymnals for litany desk, lectern, altar, etc.

Trigg Brothers presented the Church with the beautiful marble bowl which is a part of the new baptismal font.

The hymn cards and new rack were given by the "Willing Workers," the girl's society.

Through the united efforts of the ladies comprising the different Church societies, enough money was raised to pay for the altar rail, marble rood screen, marble floor in the chancel, the steps to the chancel, and steps and foundation for altar and reredos. They also purchased cushions for the seats.

These societies are "The Ladies' Aid," "Daughters of the King," and one that gave a series of "Four O'clock Teas."

Baptisms, Marriages, Etc.

The first baptism on the records of St. John's Parish was that of Henry Manning, son of John and Anna Sophia Manning, June 3, 1860, by Rev. A. T. McMurphy.

The first baptism in the Church on Wood street was an adult, Mr. Henry Onions, by Rev. Wyllys Hall, May 18, 1862:

The first baptism in the Church on Wick avenue was on Saturday, May 21, 1898, the recipient being an adult, Miss Mary Natalie Wick, daughter of George D. and Mary Chamberlain Wick.

The first confirmation class in the Parish was by Bishop Bedell, on May 26, 1861. Rev. A. T. McMurphy presented the candidates, who were Mrs. Francis Harris, Emma Lewis and Fanny (Harris) Johnson. They had been baptized in the Church of England.

The first marriage on the Parish records was that of James Mackey to Mary Helen Ruggles, on Thursday, October 30, 1862, by Rev. Wyllys Hall, at the residence of Dr. Henry Manning.

The first burial in the Parish was Mrs. Emily S. Arms, wife of Freeman O. Arms, on June 12, 1861, by Rev. Mr. McMurphy. The first from the Church was that of Senior Warden Francis Reno, in 1864, by Rev. C. S. Abbott.



Rev. A. T. McMurphy,
Former Rector "St. James," Boardman, Ohio.



Rev. C. S. Abbott,
Former Rector "Christ Church," Warren, Ohio.

Two of the Organizers of St. John's Parish.

Letter from the Rev. C. S. Abbott.

ONE OF THE ORGANIZERS OF ST. JOHN'S PARISH.

BELLEVILLE, ESSEX CO., N. J., FEB. 8, 1898.

MY DEAR SIR:—Enclosed is the photograph you requested. I did not know I had one.

I will give, as you requested, a few items concerning the organization of Saint John's, as my private journal and memory will permit. There may be nothing, however, but what you already know. My impression is that by the Bishop's appointment, the Rev. Mr. McMurphy, Rector of the Parishes of Boardman and Canfield, was, nominally at least, in charge of the work. Being somewhat of a retiring disposition, and rather avoiding than seeking prominence for himself, partly by his action and partly because of railroad communication with Warren, I was practically as much in charge as he was, and, in some respects, perhaps more so. My impression is, that the first service out of which the organization of the Parish took place was held by myself. At odd intervals in former years, clergymen had been invited, by friends or former parishioners, to visit them and hold service. But there was no thought, so far as I know, from these ministrations, of any permanent work as their result. I held service and preached, on the afternoon of Trinity Sunday, June 19, 1859. The Methodist Church was kindly loaned to us for the service. I may have held service before this date, but I have no recollection of it; at any rate, this was the beginning of the Church movement. It was understood that this was a positive effort looking to permanence, and from this time on the work was not allowed to cease. I would say here that the work was an assured success from the start. The Youngstown people, both Churchmen and others, felt this way, and it must be added here, as a testimony of the Christian character and good feeling of our friends

who do not walk with us, that there was no jealousy manifested, and, although they knew that the organization of an Episcopal Church meant to them a loss of some valuable members of their congregations, they loaned us willingly their Churches to thus take away a part of their strength. After a few Sundays, for some reason which I do not remember, our services commencing in the Methodist, were held in the Presbyterian Church.

On Thursday night, July 7, Mr. McMurphy and myself took the incipient steps towards organizing the Parish. The meeting was held in a small frame building, session room, I think it was called, on the grounds of and belonging to the Presbyterian Church. The Youngstown paper, the name of which I cannot recall, published the following notice of this meeting:—

“ EPISCOPAL CHURCH MOVEMENT.

“A meeting of persons friendly to the Protestant Episcopal Church was held Thursday evening (7th inst.), at which it was resolved to organize a Parish in this place. The Canons of the Church require the signatures of twenty persons favorable thereto before a Parish can be formed. We understand the committee for that purpose has obtained more than the requisite number. An organization would doubtless be advantageous in furthering the interests of the Church here, as at present it is the proper business of no person to look after them, except in an individual capacity. An invitation was extended to Rev. Messrs. McMurphy and Abbott to preach here as often as practicable. These gentlemen, being present, announced that they would preach and conduct services once in two weeks, Rev. Mr. McMurphy on the first Sunday, and Rev. Mr. Abbott on the third Sunday of every month until further notice. A committee was appointed to take into consideration the practicability of providing a place for worship. There was a general desire expressed for some place exclusively their own, though a universal expression of gratitude was manifested towards other Churches for past favors in this way. The meeting adjourned subject to call, which will probably be announced next Sunday. Rev. Mr. Abbott will preach next Sunday at the Methodist Episcopal Church at 3 P. M.”

This arrangement lasted until Rev. Wyllys Hall became Rector. On Tuesday, November 29, Bishop Bedell visited Youngstown, I accompanying him. On Friday, December 9, the organization of the Parish was completed, at a meeting at which I was present and presided. I do not know if your present Church is on the site of

the first one. It was a beautiful location on the top of the hill, on the edge of a very pretty tract of woodland, which I suppose you have spoiled by removing the trees, opening streets, and building houses. The plan selected for the Church was at the suggestion of Mr. Jewell, being that of a wooden building planned by the Architect Upjohn, which was located at Sodus Point, Western New York, his former home, I believe. Like all adoptions of a building designed for one locality, erected in a different locality, and without consulting the architect as to alterations, and withal built of different material, it was of course architecturally deficient. However, you all know what it was, and its defects in a Churchly point of view, both inside and outside. Nevertheless I do not propose to criticize; it looked very neat and tasty, and we all were pleased at having a settled habitation and home. It is with great pleasure I recall the dear old friends who welcomed me to their homes with open hearts. I can see them all now, although most of them, I presume, are in Paradise, while those who are on earth must be as greatly changed as I am myself. One of the blessings of the future will be resuming old friendships and loves, taking up the threads of life where death had broken them. We laid foundations in faith, we saw the building in hope. We have lived long enough to know that the foundations were well and wisely laid, and that the building is advancing to its completion.

I do not suppose but few of your congregation know anything about me. I send most hearty congratulations on the completion of your new Church. I invoke for you the highest blessings of God's grace. Generation after generation passes away, but all form but one body. One enters into the labors of another, but, after all, the work and its results are the joint product of all. As God has been with you in the past, so may He be with you for all time.

Faithfully your friend,

C. S. ABBOTT.

Sermon on Easter Sunday,

April 10, 1898.

BY OUR RECTOR, ABNER L. FRAZER, JR.

"Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen."

—ST. MATT., 28: 5-6.

YES, the glad news is borne down through the centuries, "He is risen." Our King has proved Himself the rightful sovereign. He rules all things. The last enemy of man has been vanquished. Death no longer reigns supreme, no longer does he hold in thrall the people of the earth. His reign has been broken, for the Death Conquerer has come, and has proved His everlasting victory. The history of the life of Christ upon earth closes with a miracle as great as that of its beginning. It may be said that the one casts light upon the other. If He was what the Gospel represents Him, He must have been born of a pure virgin, without sin, and He must have risen from the dead. If the story of His birth be true, we can believe the resurrection; if that of His resurrection be true, we can believe that of His birth. The resurrection is the keystone of the arch. In His life upon earth we start with the incarnation. He was born of a virgin, the arch is reared and ends with the ascension, and the keystone is the resurrection. This arch, beautiful in its symmetry,

rears itself proudly and grandly, finished and capped with the resurrection. This is the entrance into the Holy of Holies, this is the way of life, this it is which beautifies and adorns the Christian Church, the very center and being of the Church, that which holds the building in its perfectness and gives it grandeur and perfection. To us of the congregation there is a beautiful significance in the Easter Day. Our new life is begun. We have longed, and waited, and hoped, but the day has come at last. The sun of righteousness has shown with brilliant light, full of life and activity, in the dawning of a brighter day. How much alike are those two great days in the world's history, Christmas and Easter day. Each one speaks of life, new life. Each has its lesson of growth, activity, and development. Each is ushered in with glad refrain from Heaven, with God's good news to man. For at each, God's ministering angels convey to man the glorious tidings of good things. On Christmas it is the angels that say to men, "Fear not, for behold I bring you good tidings of great joy;" and at Easter angelic messengers say, "Fear not, for I know that ye seek Jesus, which was crucified. He is not here, for He is risen." The Christmas message comes to a waiting and expectant world, lying in sin and desiring a Savior. The Easter message comes to a despondent people, who had looked for great things, but had been disappointed in their hopes, despondent, doubting, almost desperate. Gloom and dark despair filled the hearts of the little band which had companied with Jesus for three years. The dark clouds of death had settled as a pall, on that Friday many centuries ago, on the hearts and minds of the Disciples and friends of Jesus. Their activities had ceased, their growth had stopped suddenly. Like the Winter blast upon the vegetation of the earth life had ceased its energizing force, a benumbing cold had taken hold upon the heart and mind, death had come. But it was not to hold its reign so long that energizing life could not come back. The three short days, so long

to those who waited, had not utterly killed all life. The Sun of life had only to cast his first full beams upon the nature of men's hearts to bring back life, and to startle the world into newer and greater activities and growth. The news that Jesus lives was as startling to the Disciples as to us. It was too good to be true. They could not understand it, even after they had been with Him, and had seen the many wonderful works He performed. It was marvelous, in their eyes. They had witnessed His death, and had known of His burial; their hearts had gone down into the grave with Him. They had not the heart to fabricate any theory, nor would they have had the boldness or the means to foist upon the suspicious Jews, who, no doubt, were watching every movement, both at the tomb where Jesus lay and the Disciples themselves. Then, too, we must remember that the Roman soldiery was on the side of the Jewish authorities, and not with the Disciples. So that any theory started by the adherents of Jesus, which was not true, would have met with instant denial, and with such repressive measures as to have stopped the work of the Disciples once and forever. Men loved life in those days as they do now, and men today do not give up life for false ideas. One great fault with those who stumble at this marvelous work of God is that they do not grant unto the men of those days the feelings and dispositions which are common to man. They are not willing to project themselves back in their minds to those days; they are not willing to give the men of those days the credit they themselves would desire under like circumstances. To realize the feeling of the Disciples of our Lord at the time of the resurrection, we must put ourselves back in their place. We must in our minds enact the great scenes of Good Friday. We must recall their hopes, as they mounted up at each progressive step in the active life of Christ, and then we must see those hopes dashed to the ground by the death upon the Cross. We must recall that these men had been under the

moral and spiritual instruction of Jesus, who is the Truth, and who would not countenance lying, deception and hypocrisy. How can we even for a moment accept any other hypothesis than the truth, that the Disciples believed the resurrection, and that their belief was founded upon fact? Then, too, God sends His own message by His own appointed messenger, an angel. This was the most unique, the grandest, episode in the life of humanity. All its surroundings were necessarily strange, but it was only the fulfillment of all that had been said regarding the Messiah in the Old Testament, and is the only natural outcome of all that belonged to Him who is the Resurrection and the Life. If Jesus is God, then death could not hold Him. If we believe He had power to give life to others, then surely He has power to give life unto Himself. It is not as though this was unforeseen by Him, for many times during his ministry he spake of it to the Apostles. The most significant of these sayings, and that of which He was accused by the Jews, was, "Destroy this temple, and in three days I will raise it up." And St. John, writing long after the resurrection, says, "But he spake of the temple of His body." The message of the angel is full of the deepest and most significant meaning. It conveys to us who are following the life of Christ the lessons of comfort and hope, but also those of activity, growth, and development. Where there is life there is not only hope, but activity and growth. And the Christian Church, with its enormous influence, is today the greatest proof of the resurrection of Christ, for, as we have said, the resurrection is that which finishes and holds the great temple of God together, the building not made with hands eternal in the Heavens. St. Paul's great argument on the resurrection is most pointed: — "Now if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not." The

resurrection was the sum and substance of the preaching of the Apostles. This was the center out from which radiated the great thought of Christian life. If this were not true, then the message was vain, empty, a mere assortment of words and phrases without a soul; a doctrine which, if it could be called a doctrine, was devoid of all that entitled it to command the attention of human beings. As the resurrection is life out of death, so the Christian influences are giving life to palsied and dead impulses. We have only to compare the energy in morals and spiritual life today, with those of some centuries ago, to see the activities of the Christian Church. The writer of "Gesta Christi" uses the following words:—"There are certain practices, principles, and ideals, now the richest inheritance of the race, that have been implanted, or stimulated, or supported, by Christianity. They are such as these: Regard for the personality of the weakest and poorest; respect for woman; the absolute duty of each member of the fortunate classes to raise up the unfortunate; humanity to the child, the prisoner, the stranger, the needy, and even the truth; unceasing opposition to all forms of cruelty, oppression, and slavery; the duty of personal purity, and the sacredness of marriage; the necessity of temperance; the obligation of a more equitable division of the profits of labor, and of greater co-operation between the employer and employed; the right of every human being to have the utmost opportunity of developing his faculties, and of all persons to enjoy equal political and social privileges; the principle that the injury of one nation is the injury of all, and the expediency and duty of unrestricted trade and intercession between all countries; and finally, and principally, a profound opposition to war, a determination to limit its evils when existing, and to prevent its arising by means of international arbitration." These words convey to us, in some measure, the great work accomplished by the Christian Church as it has advanced the ideas of energizing life and growth, which are

founded and depend upon the resurrection of our Lord and Master, Jesus Christ. The work of Christ was not finished after His death; rather it was just begun; and this is the great lesson of hope for us who remain. Death does not end all; rather it opens the way to better and greater work. God teaches us this lesson in Nature. At this season of the year all Nature is alive. Its greatest activities come in the Spring, after the rest in Winter's grasp. The trees and shrubs send their sap into the farthest twig to give them life and growth. The seeds swell and burst in preparation for their greater work of usefulness and beauty. And so the soul, after death, prepares for its greater work of usefulness and beauty, the very beauty of holiness and service. But what was true of our Lord after the resurrection, and of Nature as it wakes at Spring, and of the soul in its rehabilitation at the great day of resurrection, is equally true of the Church, corporately and individually. The Church must rise out of its lassitude and inertness into greater effort. Each year, each day, brings it greater growth and its higher duties. There are more souls to be saved, better lives to live, more work to be done in arousing conscience, more influence to be exerted in moral and spiritual directions. The world is not as it should be, and can be; much more of the spirit of the Master can be used by the world. God's will is not yet done on earth, as it is in Heaven. For all these reasons the resurrected life and energy must be instilled into the world by the Church, and this is to be done by the efforts of the individual. Man must assume the life energy of the Risen Christ. The angel messengers say to us this day, "Fear not, for I know ye seek Jesus, which was crucified." He is not in the grave of death; death hath no power to hold Him, for He is risen, and man can return the thrilling answer, "Yes, He is risen, indeed." My heart burns within me as I feel His risen life urging me on to greater effort, to larger spiritual growth, to more activity. And we have a double reason to rejoice on this glad

Easter Day. The seed scattered here some forty years ago has grown; the Church, with its Apostolic ministry, its grand liturgy, its historic creed, its blessed sacraments, has been growing slowly and surely. Like her blessed Lord, the Church here has been active in good works. She has been shedding her beauty and fragrance, her influence has been felt even beyond the congregation, and she is now budding more and more. The petals are opening, and soon we shall enjoy the beauty of full bloom. This Easter Day shows us what activity and energy can do. We have taken a long step as we have come into our new building. As the resurrected life of our Lord and Savior meant newer activities, as it brought joy and gladness out of doubt and almost despair to the Apostles, and awakened them to the grandeur and beauty,—yes, and to the responsibility,—of the better work and growth, so this glad Easter Day brings the same to us. We, too, have reared a building beautiful in its arches and tower. Self-sacrifice and devotion have brought the stones together; architecture has lent her aid, and the builders have acted upon her plans; a wise, untiring committee has superintended the work, and today we rejoice, and soon our hearts will be even more tuneful with the glad thanksgivings that we have risen to a newer and a stronger life. As the resurrection was the keystone of the arch of life of our Master, so is our new Church, with all its beauty, its symmetry, its opportunities for grander, more solemn service, the keystone of our Church life here. We, too, are building an edifice not made with hands eternal in the Heavens. The souls we bring to God are the stones that shall raise this building to greater and grander proportions. The great Architect of the Universe has given us the plans to work with. God the Holy Ghost is directing and guiding the builders. Self-sacrifices, devotion, convictions, the certitude of our right in the Apostles' doctrine, the Creed, the Apostles' fellowship, the historic Episcopate and ministry, the breaking of bread, the

blessed sacrament, and the prayers, the grand liturgy and true love for God, the Father, the Son and the Holy Ghost,—all these have and will have their influence in making the temple of God grander and greater than the former temple. As the Church of Christ has grown and developed since that first resurrection morn, when darkness and death were dispelled, and the angel announced the rising of Jesus from the dead; as the whole world has been reanimated and vivified by a new life under a new covenant sealed by the shed blood of Christ on Calvary's Mount; as the individual life has been started into new resolves and impulses; as it has proclaimed its belief in the risen Christ, so must this branch of Christ's Church, inspired and vigorated, enlightened and enthused by the glorious lesson of Easter's hope, thrill and expand, grow and develop, and show the beauty of holiness in this greater temple of God. We have passed through our chrysalis stage; we have burst out from the shell that has held us, into a fuller, more glorious life. But this must not be a mere transitory life; it must be sustained and continuous, it must have growth and development. The animating life of our Master must have taken such a hold upon us that we will never relinquish our endeavor, but shall go from strength to strength. This means much striving, much endeavor, sometimes heart-aches and disappointments, but still endeavor. But so was it with our Master before the crucifixion and death, so was it with the Apostles and Saints and Martyrs after the resurrection. And yet the blessing has come, and will come. We have entered into their work, and more shall enter into ours. The animating principle of life never dies; that is why we have the resurrection; and so, if it is implanted in us, we must live up to it. And here another thought occurs. We must live up to the fullness of life. Our building here is the fullness of our hopes, even though at times those hopes were deferred, and we must live up to it. Its beauty and symmetry must make us strive more for

the beauty of holiness and the symmetry of life. Its arches must resound with the fervor and spirit of our true worship; its altar must be that upon which we are to place the sacrifices of our hearts and minds, our gifts to God for God's uses, consecrated and holy, and from which we are to receive God's gracious and loving gifts to us, brought by the sacrifice made once for all in the broken body and shed blood of our dear Lord. It is not to be the tomb of a dead Christ, or of dead issues and promises, but the living temple of the living God, out of whose depths must go the hopeful, animating message, "Christ is risen from the dead." We must be God's messengers to bear the glad news to sin-sick, troubled and doubting hearts, but we must first receive the message from God's throne and in God's temple, and then go out with the strength of the risen Christ, and take the strength and life to many people. It is a glorious life, this risen life of Christ,—pure, true, holy, manly, as it comes from Him who is the resurrection and the life,—and it is ours, ours this day and forevermore. It is ours to make this life felt in the world; it is ours to show its beauty and its power, its activity and growth. Think what God hath wrought for us, how gloriously His promises have been fulfilled for us. And now Easter Day brings to us words to remember. He is risen. He is alive forevermore. Life is growth, and activity, and development. Let these be our words and ideals for all time to come. Let nothing daunt us, let nothing hinder, but let us press onward and upward past the disappointments, doubts, despairings, past the Cross, past the grave, into the light that shines with immortal and unending brightness upon the great temple of God, whose foundation is Christ, capping the towering arch of His glorious life with the resurrection, whose stones laid upon it are the Saints, Apostles, Martyrs through the ages, truly a building not made with hands, but glorious in its beauty of holiness and worship.



' Rt. Rev. Wm. A. Leonard, D. D.,

Bishop of Ohio.

Address of
Rt. Rev. William A. Leonard, D. D.,
Bishop of Ohio.

AT DEDICATION OF ST. JOHN'S CHURCH, MAY 22, 1898.

I HARDLY know how, my dear friends, to express my appreciation of what you have done, for what God has permitted you to do, and for what He has helped you to do. My heart is very full today with fair remembrances, and with an appreciation of the advance that has been made, and with anticipations for the future of things which I believe our Lord has in store for you in this city and Parish.

I am very thankful, indeed, to my brother, the Rector of this Church, and I know that his heart, too, is overflowing today, as yours must be, with gratitude for the benediction that has come; because of the answers to many prayers, and because of the fulfillment of our earnest desires.

I am thankful to this congregation, its Wardens and Vestrymen, for their vigor, for the unity of their effort and its purpose. I am thankful to every man, and every woman, and every child in this Parish for the carrying forth of this great undertaking in the name of the Lord; and it is in His name, and it is for His glory, that we built these strong foundations and uplifted these

noble walls, in order that this may be, as we know it is and will be, a "Sermon in Stone."

It is a peculiar venture, and it is an unusual experiment, in this country, to build a Church like this, but the experiment is a perfect success; and I feel so thankful to our Father, and I feel so thankful to His children, and to those who have from day to day had relationship with it; who have watched the placing of every stone, the placing of every timber, and the induction of every feature; and I am so thankful to my Father, and to you, for that which is this day permitted in His holy name. And now may I ask you to listen for a few moments to a few words which I trust may not be inappropriate at this time.

The second chapter of the Prophet of Haggai, seventh verse, is a great promise of good concerning His temple:—"I will fill this house with glory, saith the Lord of Hosts." Same Prophet, ninth verse:—"The latter glory of this house shall be greater than the former, and in this place will I give peace, saith the Lord of Hosts."

The venerable Prophet, beholding from afar the coming of the Prince to His Kingdom, announces the hope that was set before the Hebrews, and the ultimate accomplishment of all that they and their forefathers had prayed for and anticipated.

It was at least five hundred years before the incarnation of the Son of God, and, in order that he might comfort the people, and inspire them with fidelity and hopefulness, Haggai utters these words of brightness and of precious promise.

They had rebuilt the broken walls, and upreared the pillars, and opened the porches, and erected again the altars of Jehovah in old Jerusalem. Wars and captivities and national depressions had distressed and disciplined them. The great and glorious Fane which Solomon had built had been overthrown and demolished. The fires upon the tables of sacrifice had long been quenched; the Priests and Levites had been without a proper

sanctuary for their ceremonial rites and splendid worship. Religion itself had failed to exercise its benignant force, and God had visited His children with merited punishments. But now the new temple was completed, and the expectant multitudes, with earnest desires, besought the nearer relation of God to themselves. And then it was that the white-haired seer, commissioned of the Most High to make known His will, gives forth this prophecy of the Divine Presence, and of the indwelling glory, and of Peace. And I doubt not but that, with the completion of the sacred ceremonies attendant upon the opening of this Temple of Zerubabel, the Governor of Judah, that the radiant Shekinah came within the Holy Precincts and filled the whole place with its heavenly light, just as it did when Solomon's Temple was dedicated, hovering over the new mercy seat, indicating to the Israelite, by its visible refulgence and luminosity, the immediate contact of God and His continued association and indwelling, if they would but obey His commandments and accomplish His behests.

The Church of God is always expectant; and the conscious presence of the Most High within her tabernacle is the assurance of her advancement, increase, and final victory. Under an earlier dispensation, this sign and testimony was like unto the pillar of cloud and smoke—ever leading on, ever pointing forward to something better, some land of promise, some larger outlook, some advancement and conquest that would bring comfort and rest. And the temple itself was but the visible type, the material prophecy and parable, reminding the pious Prophet and the reverent Jew of a greater Kingdom, of an extended dominion, of an universal empire of truth and righteousness—a halcyon time and a golden age—when the glory of Heaven should fill all the spaces with its atmosphere of beneficence, as the lapsing days of spiritual triumph should move on in gladsome processions of victory; when God's peace should be abounding among men, and

the knowledge of the Lord should cover the earth, as the whelming waters fill and cover the seas. And the light has never gone out, because it is an undying light, and the promise and prophecy have ever remained to encourage and buoy up the faithful; and the seer continues to cry from his vantage ground of penetrative vision, and the Church is expectant and militant, pushing forward her legionaries, eager for her spoils; and her hostages, beholding the light of God, confident of the outcome. And though it change its phase, or be obscured because of sin and disobedience, yet, I repeat, the Light shines for those whose eyes are undimmed,—a burning bush, a column of supernal glow, a lightning fire on Sinai's top, a mellow flush of Shekinah nearness, a star hanging lustrous over Bethlehem, a manifestation of the fullness of the Godhead on Mt. Tabor, or tongues of lambent flame at Pentecost. The Light never dies out, but shines, and its increment of heat and illumination, and life, is ever more and more, even unto the perfect day of God's own millennial consummation.

I do not know of any better thought to bring to you, my dear friends, on this joyous day of Parish festal and Parish jubilation, than the thought that present advancement is the future assurance of growth and larger increase of spiritual life, secured from contact with the Divine indwelling.

This scripture read in your ears does not intend to make comparisons between the past and present so much as to point you gladly to the possible future, and to your part in the making of that future. The theme is big with promise, and buoyant with God's hope, as it confidently announces that He who hath begun a good work in faith yet shall continue it, adding glory to glory, and granting the peace which passeth understanding. And yet, we may predicate somewhat upon the story of the past. We may go forward into our duty, and our conflict, stimulated by the example of the wise and good who have preceded us, and we

may start where they (the Fathers) left off; and remembering what they did for Christ, and also remembering them today at the altar before God in humble thankfulness, we may seize upon our inheritance as children of the Kingdom, and so become partakers here of the revealed glory, and enter ultimately with them, into its warmth and satisfying light.

We are gathered together here today as children of a common household. We stand on holy ground, as from this point we look backward into the past, replete with hallowed memories and crowded with visions of saints, and of pilgrims, and of disciples of our Christ, whom we admired and loved, while we hear the Prophet's cry of promise, and look forward to the blessed and full harvesting of souls that shall under His oversight be gathered in. And the wondrous enlightenment of the ancient servant of Jehovah is in a sense being repeated for us, as we behold the mountain side thick with the ranks of the hosts that will fight God's battles of truth with us; or we feel the stronger throbs of our pulse beats, as with St. Paul we realize that we are surrounded in this Parish today with such a cloud of witnesses—such a great congregation of holy men and devoted women, of blessed children and rejoicing youths and maidens, in the amphitheatre of rest Christ hath granted them,—that we fain would gird up the loins of our endeavor and “run with patience the race that is set before us,” “looking unto Jesus,” as they did when they struggled for holy masteries, looking ever unto Him who is the author and finisher of the Christian's faith.

The past history of this Church and congregation is the preface for its future. It has stood here on these green hills, overlooking your winding river, in the midst of a great toiling and industrious community, ministering to the poor and the rich alike. It has been a religious center and home, in which the ancient verities have been regularly and faithfully taught, and the holy sacraments have been rightly ministered. Its children today rise

up and call it blessed, and this entire community will, I am confident, pay its tribute of gratitude. This Church has reared noble sons and loving daughters, and, whether they be in the flesh or in the Land of Light, this festal is one in which all join as in a full-voiced Te Deum. This Parish, too, has been singularly fortunate in its Pastors; they have been men of pious conversation and consistent living, and they have been faithful as stewards and diligent as Priests. And they, too, this day,—one in Paradise (Rev. Mr. Maxwell), some in other parts of the earthly vineyard, with our brother beloved (would that I might with propriety speak in this presence of his loyal, patient, steady, loving labors),—these shepherds of this flock, are devoutly rejoicing in the approval of the Great Shepherd and King. For the light that illumined the pathway of the past has taken on new brightness and enlarged the circumference of its radiance, and it is burning with the increased glory of the Most High, who hath condescended to have His dwelling among men. And, beloved people of St. John's, my well-tried friends and helpers, I am making no empty prognostication, when I assert that your future accomplishment for God, and for man, through your Parish agencies, will perforce be nobler, and wider reaching, and more loving, than ever before. Because I know the reason for your present gladness. I know that all your prayers, and anxious endeavors, and ingenious methods, and never flagging work, and your generous self-denying gifts for the building of this beautiful House of Prayer, this Gate of Heaven, are laid at your Master's feet gladly, in order that you may do Him the greater honor. Not for a mere civic ambition, not simply to have a larger or a better structure, but for God's glory; for the more effective instruction of the people; for the more acceptable machinery with which to do pious work; for the blessing of those who are to succeed you; for the symbolizing, here in the eyes of the world, the permanency and stability of your beloved Church; for these reasons

have you struggled and labored, and let us praise God that He hath given you such a good mind and will. And the glory of the Most High is come into this House. He will increase its forceful power, and these latter days will be glad with His presence and His peace. And, my brethren, this rebuilt Temple, with its manifest improvements, its added convenience, its more substantial and stately edifice, its more ornate and beautiful be-
holdings, is illustrative of the present status of our Catholic heritage in this land of intelligence, and, I think, prophetic of the days that are nigh at hand. The outlook of the Parish is typical of the outlook of the Church. I say this not in the spirit of criticism, but in the mind of love, because the extended investigation that is now being given by the unprejudiced,¹ and by the thoughtful Christians of all sorts and names, to the Church's claim to Apostolicity, her careful guardianship and unwearying interpretation of Holy Scriptures, her stern, unyielding hold on the unchangeable faith, her pure sacramental teaching and practice, must eventuate in the acceptance of her gracious care for the souls of the multitudes who look for peace.

The story of the Church's struggle in this country, against the political embarrassments that followed the Revolutionary War, and with the strong Puritan and Dutch constituencies in New England and New York, is a page of most interesting and instructive history.

From 1776 to 1830 this branch of God's Church seemed to be but a despised sect of Nazarenes, and it has taken each of the years since 1830,—years of quietness, and confidence, and faith,—to bring her life into that kind of touch with the general life of our great land, that will approve to all men the superior beauty and value of her system, when so many rival systems have flourished. I believe that I am correct in stating, that in our great Eastern cities and centers of power and thought, it is not Romanism, nor Methodism, nor Presbyterianism, whose masters and whose

influences predominate, but that the Anglo-Catholic Church—our American Episcopal Church—is the most potential factor in controlling and in molding public and private opinion. So that today, rising into the rich and strong glow of this closing century and standing against the background of the past, our previous Church is found in the presence of all the religious communities,—calmly, majestically, lovingly,—with her hands stretched out, offering a bond of unity and of peace, which already is bringing to her the approval and the glory of her God. And I see this leaven of Catholic truth and order, working in the seething heterogeneous mass of our Western life. No soil could have been more suitable for sectism; rich and alluvial, the seeds of separation and of independence found in it a warm, congenial place for their prolific working, until at least one hundred and fifty opposing ecclesiastical bodies are reported by our Bureau of Census. Into that restless, almost uncontrollable civilization our Church has quietly made her way. She stirs up no unwholesome excitements. She has no mission of fanaticism or of radicalism, but as a conservator of truth, and a peace-giving, tender, helpful friend. She has been, and is, content to patiently labor, ever presenting the faith and sacraments, and never faltering in her walk and work. I can see what the outcome will be,—nay, more, what it is already,—and, with no optimistic vision, can readily foretell for the West the latter glory of this Church's service; "in quietness and confidence shall be your strength," and sometimes it is even "strength to sit still," and you and I must be content with the fact of our own duty well done, leaving issues unto Him who sitteth over all, our God forever.

The late Archbishop Taite of Canterbury was wont to say, that during his ministry he had seen the Church pass through many crises, unscathed and unharmed, and that "we have much need for something changeless, to rest upon in these changeful and ever anxious times." And this is a characteristic of the

Church; changeless, because she is the Body of Christ; not unwieldy iron and mechanical, but changeless as to her foundations, her deposit of unvarying truth, "not blown about by every wind of doctrine," yet adaptable and accommodating to the times, and the ever-shifting, changing moods of the generations. What a solid comfort comes to the devout Churchman as he realizes this. He finds that opinions of men, and of factions and parties, vary, and are set aside as obsolete and worn out and of no further use; he sees governments rising, flourishing, decaying, and dead; he notes the remarkable diversity in literary styles and standards, all the way down from Chaucer to Tennyson; he regards the mutability of that code which in each generation attempts to criticize art and her masters and pupils; he is amazed at the constant fluctuations, the recurrent ebbs and flows, of the rules of science. And then he turns to the Church and finds her ever the same; just like his mother; older, it is true, than when he climbed on her knee; wiser, riper, fitter for another world, but the same dear mother, and friend, and guide; teaching the same creeds, reading the same Bible, refreshing souls with the same sacraments, and ministering by the same Apostolic hands to her loving children. It is one of her marks by which she is known and may be found, and differentiated from a community which hesitates not to add wilfully and freely to the venerable symbols of the primitive Church, on the one side, and from such schools and societies of religious thought which impatiently throw off rightful authority, and cast away essentials, on the other side. And this oneness of the Church we love, this steadiness and unswervingness that holds her, and holds us, through the ages to the ancient things "once for all time delivered to the Saints"; this it is which, perhaps more than anything else, is attracting the study and admiration of many men. Sometimes we grow restive under this slowness of our Church's development; I confess that I do, as I see her compelled to wait aside, perhaps humiliated, as the more brilliant and

noisier pageants go by. We are troubled with the desire for numerical power; we are prone to study columns of comparative statistics, and to reckon the value of our ecclesiastical inheritance by the showing of other apparently more vigorous associations of religious people. But this is the nature of sin. Moses hankered after a census of Israel, and numbered the people, and found some satisfaction in it, but it cost him the joy of his soul, and God forbade his entering into the promised land. You and I, my brothers, have nothing to do with results; we have but to work and pray; you and I have no right to fret and worry over small confirmation classes, or small congregations, or meagre attendance on Holy Communions. We have but to toil, to keep the instruments of labor bright with use, to plant and to water, and to wait for the increase from God. He it is who is responsible, reverently speaking, for results, because He may see fit to withhold the harvests and the reapage of souls. For us, the arduous, never ceasing, contented, hopeful, faithful, daily round of obligation is set, and our only anxiety, our only scrutiny, is to know that we are true, and earnest, and tireless, and constant, and unremitting. And so we must not be at all anxious about our Church's progress; we must not have a doubt on that score. We must the rather learn the lesson of "abiding God's time," and hope for an entering in upon the larger fields of opportunity that are ahead. I would have clergy and laity alike so positive in their confidence as to the ultimate mission of our Church to this intelligent, strong human life all about us, so absolutely filled with a hope that is based upon a knowledge of the Church charter, her historic continuity of life, reaching back of this young American constituency, back of English transmissions, back of reformations, back of Papal identification, back of St. Augustine and Kent, back of Arles and St. Albans, back to St. John and to Jesus Christ, that the look forward is aglow with the fulfillment of the Prophet's vision, and resplendent with the

promise of the Lord Himself. And that onward gaze to each should show the latter glory to be greater than anything the Fathers dreamed of; a glory filling the Church and the nation, bringing contentment to united Christians of every name, the harmonious dwelling together of brethren; this the "peace that passeth understanding." And, finally and briefly, what we have anticipated for this Parish, and the greater communion of which it is an integral part, must be announced and held in larger concept for Christianity itself. As the atmosphere pervades all earth spaces, so must the vital power of the Son of God, the world's Redeemer, relate itself to humanity. And as the sun, arising in darkness, rides the meridian in glorious, all-suffusing brightness, and sets in the splendor of his glad accomplishment, so do the inspired words assure us that the Sun of Righteousness shall lift up His healing wings upon all nations, and enfold them beneficently, and warm them into appreciative responsive life, and only cease His endeavors when, at the last, the world kindreds shall bend their allegiance unto their Lord and King. That fact does not seem possible now. Again are we beset with the impulse to reckon by figures; we make our poor and petty little calculations, and estimates, and comparisons; we think of the ratio and proportion of Christian adherents, to heathendom, and to the vast armies of indifferentists, and the myriads who have eyes and yet see not, and we are dismayed and wonder if, "when the Son of Man shall come, He will find faith on the earth." And we show our own lack of faith by such misgivings. "With God all things are possible," and He who hath wrought will still work, for He hath sworn by Himself, and that oath cannot fail. And He hath said, "I will fill this house with glory"; "I will subdue nations under me, and peoples beneath my feet"; "The latter glory of this house, of my Kingdom, of my power, shall be greater than the former, greater than hath yet been imagined," and "I will give peace, saith the Lord." And how irrational we are, too, in

our methods of deduction. We do not make an *á priori* argument about Christianity; we forget the past; we omit from calculation the triumphs hitherto; we do not recall that in four centuries the imperial Eagles passed beneath the shadow of the Cross, and that the crucified Lord became the conqueror of Cæsar. We do not seem to see that the civilization we luxuriate in, the comforts, and liberties, and privileges of life, our reasonable governments, our extended commerce, our whole *modus vivendi*, would not—nay, could not—have been, without Christ. The entire philosophy of life is revolutionized, or better, is leavened, by Christianity; and that which is most hopeful for the nations today, is the wider and still wider spreading range of the silent, yet all effective, force of Christianity. Today, that is not tolerable in any department of experience which is lacking in Christianity. Art, education, law, traffic, literature, philanthropy, philosophy, culture, and even war, each, if accorded place among peoples of intelligence, must bear the impress of Christ's touch, in which Christian nations are the masters of the world, and even treaties are not accomplished, of a ranking standard save with such distant races as at last come suppliant to the terms of the Lord. Yes, we are lacking in faith, as well as in hope, if we hesitate to doubt that God can, by His mighty power, and if he wills, "convert a nation in a day," for when His light shall emit its penetrating shafts as at Pentecost, the convincing and convicting results will follow, and the thousands that hear shall meekly and gladly accept the voice of the Son of God. Anticipation is the keynote of the right-minded disciple, and absolute confidence in the success of the armies of the Lord of hosts must be the inspiration of our patriotism, for, says one of the wisest Christian thinkers of our century, "Skepticism is uniformly pessimistic. Faith alone soars and exalts. To the man who is doubtful about this religion, who looks upon it with either critical incredulity or the frigid complacency of an outside amateur, the

world almost always grows daily darker. To the missionary laborer in far lands, mastering with difficulty unknown tongues, surrounded by unfamiliar arts and dusky faces, toiling for years to make a few souls know something of Him who taught in Palestine, the future is as certain as if he touched it; and that future, to his exulting expectation, is to be as radiant with glory as the sky over Calvary was heavy with gloom; as resplendent with lovely celestial lights as to his imagination, if you hold that the faculty chiefly concerned, was the mount of the Lord's supreme ascension. He expects long toil and many disasters, incarnadined seas, dreary wildernesses, battles with giants, and spasms of fear in the heart of the Church. But he looks as surely as he looks for the sunrise, after nights of tempest and lingering dawn, for the ultimate illumination of the world by faith. And however full of din and dissonance the history of mankind has seemed hitherto, seems even today, he anticipates already the harmonies to be in it; as under the guidance of Him of Galilee, it draws toward its predestined close, not sentimental or idyllic, but epic and heroic.

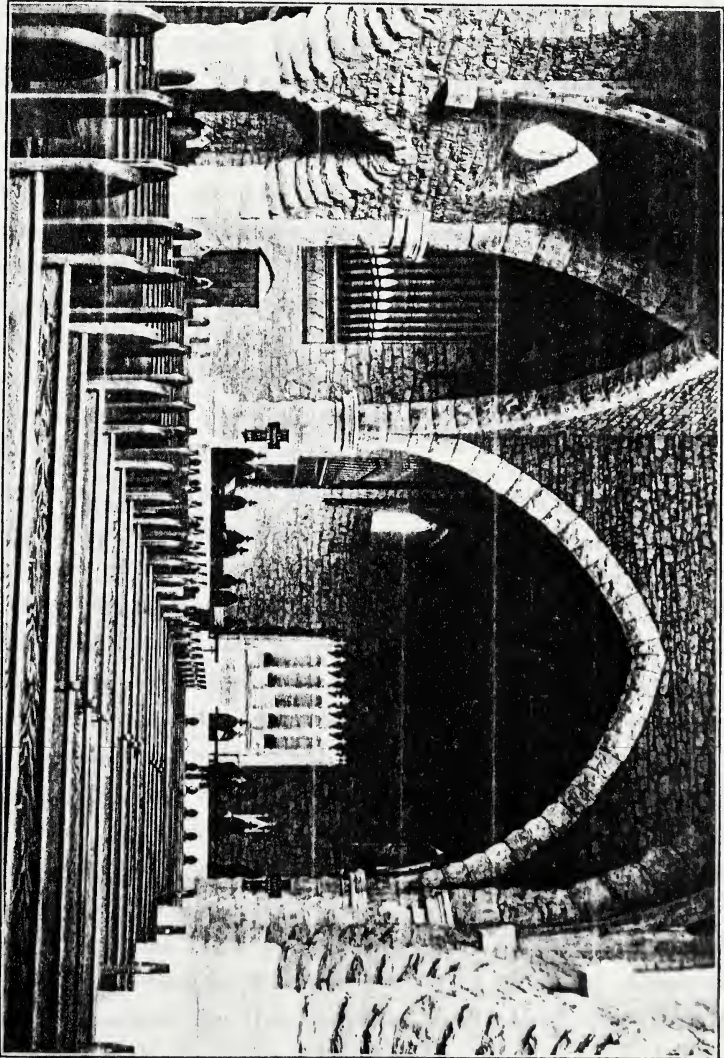
Let this mind and mood be in each one of us, as we look forward confidently to the ultimate issues. Let this undiverted appreciation of the presence of the true Light in the world since the day of Jesus Christ's incarnation, the Light that cannot fail, that fills the Church, and that will irradiate and transfigure universal humanity, let this thought animate us. And as we work in the Parish, in the Church, in the great religious life everywhere and anywhere, let us catch some reflections from the bourne to which we lovingly hasten; when Heaven shall open its gates to earth's thronging multitudes, and hope will cease in the Christian's heart because the goal is reached, and faith will fade away forever because the hour of realization is attained, since the future is merged at last into eternity, as we reach "the Temple and City without foundations, whose builder and maker is God."

Part of Sermon of Rev. F. B. Avery,

Of Painesville, Ohio, Former Rector of St. John's.

DELIVERED MONDAY EVENING, MAY 23, 1898.

ONE year ago it was my blessed privilege to be with you at the laying of the corner-stone of this noble house of worship, which is to be the future home of God's elect people in St. John's Parish, we hope and pray, for many years to come. As we attended the deconsecration services of old St. John's structure, it seemed for a moment like a funeral service. But as we proceeded to the site of the future house, which was to be so much larger, more beautiful, and better fitted for the new life and growth of this parochial family, it seemed like the putting on of the resurrection body which we are to assume hereafter, so much more glorious than our present poor tabernacles of clay. Old St. John's is not dead, however; it has only changed its old tabernacle structure for a new and more imposing habitation, as we read the people of Israel did in the days of David, after they had used the tabernacle, as you have the old Parish Church, for nearly forty years. Then David selected a place for the new temple on the holy hill in Jerusalem, for he had determined in his heart that a new structure should be erected more worthy of God's people, who had outgrown their house of worship, as Bishop Bedell once told you, "You had outgrown the old Parish Church



General Interior View of St. John's Church.

as a boy his clothing." But David was not permitted to erect the more permanent structure for which he had prayed and made great preparation, but his son Solomon religiously carried out his father's designs. And this we see so frequently today in the administration of Christ's Church; as St. Paul aptly puts it, "Paul may plant, Apollos water; God giveth the increase in order that no flesh may glory in His presence." Under the planting of the Rev. Wyllys Hall, and by the watering of the Rev. Samuel Maxwell (who has since entered into the rest of the faithful stewards of God's ministers), we find the beginning of the co-laboring of God's servants, who, whether in the flesh or out of the flesh, rejoice today with our dear brother, your faithful pastor, whom I congratulate with all my heart, with joy unspeakable, for the splendid consummation of his indefatigable labors. "The hopes and fears of all the years are not with thee tonight," and I thank you personally for the privilege of being here to bid you one and all the dear people godspeed.

In this parochial family, permit me for a moment to live with you in the past,—with those, only a few of whom need I mention by name, who departed this life during the past ten years. One of the founders of this Parish, and always thereafter a devoted adherent, though not a communicant, was the ever generous supporter, Morris T. Jewell. He never failed to be present at the Easter Monday election, and to see that a good Vestry was elected, even if he cast the whole ballot himself. Evidently it was always done by your unanimous consent, and you had great confidence in his good judgment. He exercised a jealous care over the temporalities of the Parish, even to the boundary lines of what he considered the original lot. At last he made full profession of his secret faith in the Church of Christ, of which he had ever claimed that he was not worthy to be called a member. And having received the Holy Baptism, God called him from the Church militant to the Church triumphant.

Not many years later his faithful wife followed him. Mrs. Jewell had been ever valiant for the teachings of the Church as she conceived them, and those who differed with her could not but believe in her deep sincerity and conscientious adherence to her Churchly views. She loved the mission work, and her Easter offering for this purpose, eighteen years ago, was the first received as a seed planted in good soil, afterwards bearing much fruit in the labors and generous gifts of all who did well their part in the years following.

We make loving mention of the saintly Rachel Reno, whose most hospitable home was like a family altar to every one of the former Rectors of St. John's Parish. It mattered not how close was the relationship with one Rector, his successor was as warmly welcomed and adopted, and as loyally supported as a son in the faith. "The King is dead; long live the King," seemed to be the loyal maxim of her household, whether it be Wyllys Hall, Samuel Maxwell, or their successors. She was a most queenly woman, of gentle dignity, of the good old-fashioned grace and benignity. My brother, I could ask for you no greater personal blessing than to have known and loved her as some of us have, who still cherish her memory as a rich legacy.

Old Lady Harris, as we used to call her, was a veritable "Mother in Israel," living to a great age. Her simple faith and trust in God was an inspiration to each and all of the pastors who have ministered in this Church from its organization to this day. Her children and children's children numbered, even a decade ago, over one hundred souls. She was ever looking with eager eyes to the home beyond, and she sometimes said, in time of illness, "Do not send for the minister, for all of them heretofore have come to see me, and their prayers were heard and I've gotten well each time, and now I have lived longer than I ought and want to go home." With her own hands, at the age of four score and six, she made a patched bed quilt and sold it, the

amount received being sufficient to pay for the chancel rail for St. Mary's Chapel, at which she knelt on the feast of the Presentation of Christ in the Temple, and was the first in that Chapel to receive the Holy Communion. Like mother like daughter, can we thus speak of her daughter, Mrs. Edmonds; so patient under many a trial, many a sorrow.

Akin in spirit, and in a quiet, yet very fine, adherence to true, clear standards of Christian rectitude, was that humble, devout and beloved woman, Mary Howard.

Henry O. Bonnell was a typical American Churchman. He believed in God as his loving Father, "who does not willingly afflict nor grieve the children of men." He believed in Jesus as a personal Savior, and he believed in the visible Church of Christ with her sacraments as the outward visible sign and means of grace ordained by Christ Himself. He loved the quiet week day service, which he regularly attended, and which was to him that

"Sweet hour of prayer, sweet hour of prayer,
Which calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.

"In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

He also took an active interest in St. James', Springdale. Although we could not persuade him to teach a Sunday School class, he used to assist in any humble way possible, whether it was to wash the hands and faces of little children and then to place them in some class, or to assist in amusing them in his own winsome ways. He was devoted to the Mission of St. James; it was at his suggestion that the field was looked over and the blessed work begun, the lot being donated by another on what was called "Bottle Hill," and re-christened Springdale. There

was no department of St. John's Parish activities that did not feel the impress of his helpful hand. We can not forget his unassuming, almost bashful, manner of suggesting methods and means, approval or disapproval. If he differed with his brethren, he did it frankly and in the spirit of a courteous Christian gentleman.

In closing this necrology, permit me to speak of your late Junior Warden, James Rudge. He is the first to leave us of that noble coterie by the name of James, all of whom have been to the old Parish, and are still, pillars in the Church. We give thanks for their good examples, and rejoice that so many others remain to do true and laudable service as loyal soldiers in the Church militant for the Captain of our Salvation. Mr. Rudge was not one who snuffed the breeze of battle from afar, but he was a faithful soldier of Christ, working righteousness in the humblest things of life, in the little details, as careful as though they were great issues. You always knew where to expect him, and you always found him where you expected so to do. He was a sturdy, conscientious, old-fashioned, English Churchman; quiet and unassuming, yet firm and positive in his conscientious convictions. He did his part well, but if he could not enthuse over new methods and the aggressive undertakings of others, he did not willingly oppose, and was ever glad to rejoice in the progress made by his neighbors, either in business or Church affairs. He loved the ways of Zion, and was ever thoughtful for her highest prosperity.

And what shall I say more, said the Apostle, for time would fail me to tell of many of this household of Faith taken in the past few years to be ever in the presence of God and His Christ and their blessed angels, and with their loved ones gone before. Godly fathers, sainted mothers, holy innocents carried by the angels to the arms of the tender Shepherd, who, when here on earth, said, "of such is the Kingdom of Heaven." There, too,

are your noble husbands, who have fought the good fight of faith. Your brothers, your sons and daughters,—faithful and true, whatever their mistakes,—leaving us many virtues to emulate. They have entered the gates of Paradise, delivered from the burdens of the flesh, and are in joy and felicity. This is an All Saints day to us, beloved,—an All Souls day. “Tell me,” says a bereaved heart, “that I shall stand face to face with the sainted dead, and, whenever it may be, shall I not desire to be ready, and to meet them with clear eye and spirit unabashed? Shall I not feel that to forget them were a mark of a nature base and infidel? That under whatever pleasant shelter I may rest, and over whatever wastes I may wander as a wayfarer in life, I must bear their image next to my heart, like the exile of old flying with his household gods hidden in his mantle’s secret folds?”

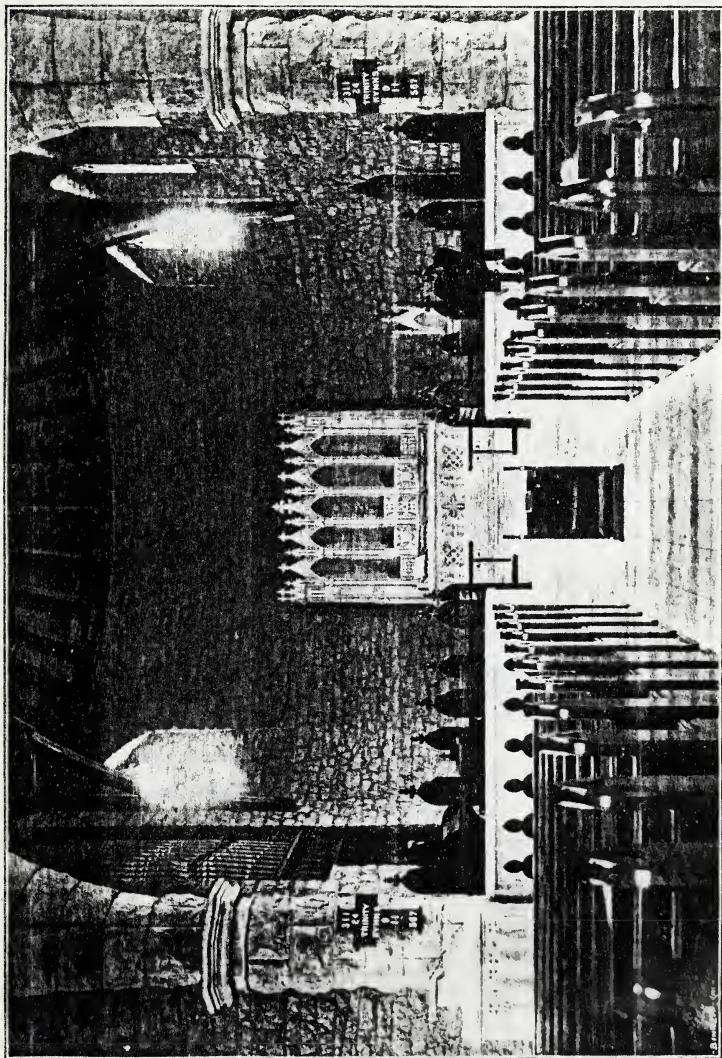
Yea, more, beloved, we believe that they are still interested and engaged in the same moral and spiritual work so dear to our hearts. More, we have fellowship with them, and from the presence of Christ they look upon these varied scenes of our human experiences, and are a thousand times nearer to us during this temporary physical separation than when they lived with us.

“We live together years and years, and leave unsounded
still,
Each other’s springs of hopes and fears, each other’s
depths of will
We live together day by day, and some chance look or
tone
Lights up with instantaneous ray an inner world
unknown.”

“Thank God,” said the saintly Wordsworth, “while death may separate bodies it can not separate souls.” The great Origen, living in sub-Apostolic times, records the precious faith of the early Church, which did not teach us to pray to the departed Saints. But he wrote these words:—“It will not be out of place to say that all the Saints have departed this life, still retaining

their love for those who are in the world, concerning themselves for their salvation, and aiding them by their prayers and mediation with God."

This is but the interpretation of the beloved St. John's words, who, in the Revelation, tells us that he saw in Paradise the multitudes who had come up out of great tribulation, in their midst the Shepherd of Israel, who carries the lambs in His bosom, and calls His own by name and feeds them. God doth wipe away all tears from their eyes. And the angel of God offers from his golden censer the incense of praise to purify the prayers of all Saints. Thus Heaven and earth one communion make. In this ascension tide we see our blessed Lord, having led captivity captive, opening the gates of Paradise to our longing, expectant eyes. "The Heaven of heavens can not contain thee; how much less this house which I have builded." Yea, more,—“Lift up your hearts.” “We lift them up unto the Lord,” is your antiphon. “Therefore, with angels and arch-angels and all the company of Heaven we laud and magnify Thy glorious name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord, Most High. Amen.” Beloved, ye are come to the spirits of just men made perfect.



Interior of St. John's Church, Wick Avenue.

The Chancel.

Synopsis of the
Sermon of Rev. Robert R. Claiborne,
Of St. Luke's Church, Kalamazoo, Former Rector of
St. John's, Youngstown.

DELIVERED TUESDAY EVENING, MAY 24, 1898.

As MR. CLAIBORNE did not write his sermon, we are unable to give it exactly in his words, and necessarily can only summarize it. He took, for his theme, lessons drawn from the ascension of our Lord, his text being St. Luke, twenty-fourth chapter, fiftieth verse:—

“And He led them out as far as to Bethany, and He lifted up His hands and blessed them.”

He said in part as follows:—

“To the disciples who witnessed it, it furnished a fresh experience of bereavement. They stood in speechless agony beside His cross, and heard His words of anguish, which must have seemed to them the death wail of their fondest hopes. Yet this had not the same elements of grief as that former sorrow, and time and experience contributed to make it what it was intended to be, and really was, a revelation of inexplicable comfort. And so it is to us if we receive it aright.”

After drawing the various lessons of the ascension, the speaker congratulated the congregation on the erection of this magnificent building, which they would consecrate to the service of God. Consecrated, also, by their toil and tears, the consummation of the hopes and prayers of all, through a series of years. It gave him great pleasure to take part in these opening services, which added another note to the joy of ascension tide.

"But," he continued, "all true and deep joy is tinged with sorrow. A Chinese picture has no depth, because it has no shade. Tonight our joy is shadowed by the absence of those dear ones whose prayers and labors mingle with our own, and I can but believe that they rejoice with us, as they and we but one communion make. It would tax my emotions beyond control did I attempt to speak of them in detail. Even now their faces stand out before me, and the familiar voice is still audible, so being dead they still speak. It may seem strange that while we are celebrating the final triumph of the Prince of Peace, our country should resound with the clash of arms. While we look with horror on the ravages and desolation of war,—better, far better, than a rotten, corrupt, mammon-loving peace,—a thousand battles shaking a hundred thrones. We may lament the need of war, but let us believe that out of it righteousness will emerge with healing in its wings. No birth, no advance in civilization, nothing worth anything, has ever been accomplished without pain and suffering. Every individual and every nation, every century and every generation, has had its Calvary from which flows streams of beneficence and peace. What we enjoy today is not the result of a "survival of the fittest," but sprung out of the sacrifice of the best. The Civil War settled questions which could have been settled permanently in no other way, and today you will find but few men who would reverse that decision. It decided that this land of freedom is a nation, and not a federation of States from which any State may retire of its own will and motion. When

the bugle sounded, the slumbering embers of patriotism that filled the breasts of a citizen soldiery, the strength of every nation, leaped into flame, and there is no North, no South, no East and no West, and the flag of glory waves from Maine to the Gulf, and from ocean to ocean. Blue and gray both encamp beneath its shadow, and the pure southern blood of Bagley is a sacrament of eternal union between North and South. We should felicitate ourselves on the fact that now, as in another crisis of the nation's story, we have for chief magistrate a man who fears God and believes that He manifests Himself in the great movements of history, overruling and controlling the destinies of nations as well as individuals. He exhausted all the resources of diplomacy but in vain, for Spain never relinquished any evil without compulsion. Her stagnation and despotic desolation is only equaled by the tideless harbor of Havana, which contains the filth of three centuries. Four hundred years ago she was in the foremost place of nations, first or second only to Italy in art, first in war, and first in the men that she produced; but one by one, by reason of cruelty, injustice and misrule, the gems have fallen from her crown, until now the greatest of them all, the "Pearl of the Antilles," must be lost, and Cuba, the queen of the Indies, will float the flag of the free."

At this point the speaker decried the use of the battle-cry, "Remember the Maine," inasmuch as it was not a war for vengeance, but for humanity's sake and the uplifting of our brothers.

"God grant that this land of ours may never learn to look stolidly and indifferently, without a blow, at the suffering of the helpless and the agony of the oppressed. May she never tamely abdicate her place in the vanguard of the world's righteous progress."

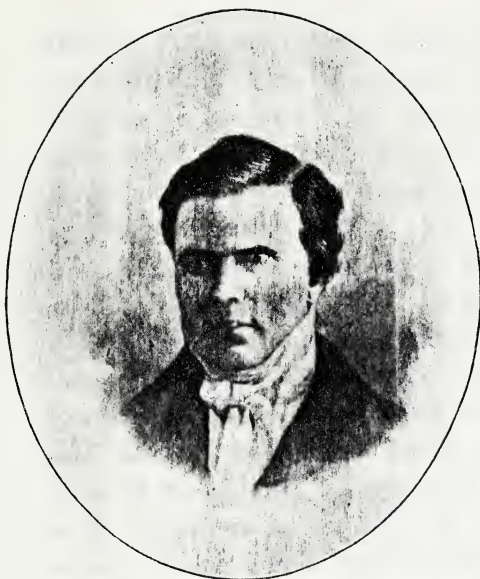
"Waft the blessed tidings across the deep blue sea,
Let Columbia tell the nations that Cuba shall be free."

Biographical.

IT WOULD not be possible to mention by name the many who have helped to make St. John's Parish what it is today, nor would it be fair to single out a few of the present noble men and women, who are striving to maintain the good name of the Church, and exploit their endeavors, but it has seemed right that some of the first Vestrymen and founders of the Parish should be noticed by brief biographical sketches. Even these few will serve to show that the individuals who were instrumental in the making of the Parish were men of sterling worth, and of whom any community might well be proud.

Francis Reno.

Francis Reno, born March 25, 1802, was Senior Warden of St. John's Church, Youngstown, Ohio, from its organization till his death, September 3, 1864. He was by profession a civil engineer, and was one of the principal engineers on the Pennsylvania and Ohio Canal, assisted in the surveys and location of the Pittsburg, Fort Wayne and Chicago Railroad, the Pittsburg and Erie Railroad, and many other public works. He assisted in organizing and building Christ Church, New Brighton, Pennsylvania, and Trinity Church, Rochester, Pennsylvania, where he spent his early life; also St. John's Church, Youngstown, Ohio. He descended from a long line of Churchmen. In a list of Vestrymen—period



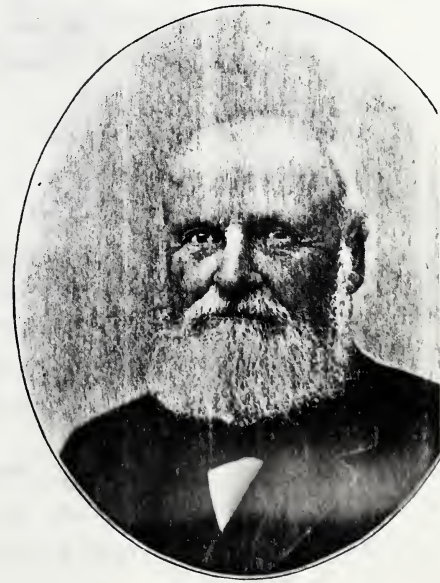
Francis Reno,
Senior Warden 1859 to 1864



Henry Manning, Jr.,
Junior Warden 1859 to 1864.
Senior Warden 1865 to 1881.



James M. Reno,
Junior Warden 1865 to 1881.
Present Senior Warden.



James Rudge, Sr.,
Junior Warden 1882 to 1896.

Wardens of St. John's Church.

1685 to 1758, St. Peter's Parish, New Kent County, Virginia,—the name of J. Reno is recorded, and in Prince William County, Virginia, in the year 1799, Enoch Reno was commissioned to sell glebe lands. The family are the descendants of Lewis Reno, a Huguenot, who emigrated to America from France, arriving in Charleston, South Carolina. The father of our subject was the Rev. Francis Reno, admitted as Deacon in Christ Church, Philadelphia, Pennsylvania, April 26, 1791, and ordained Priest in the same Church on the twenty-first Sunday after Trinity, the 28th day of October, 1792, Bishop William White officiating. His charge consisted of missionary work from and about Pittsburg, and west, on both sides of the Ohio River. He traveled over parts of Washington, Allegheny and Beaver Counties, riding horseback, sometimes accompanied by his friend, Edward Moore, who acted as clerk. The church services were rendered in the woods in pleasant weather, and in some dwelling house or large barn on stormy days and cold weather. Large numbers assembled at these services, some coming from long distances. The writer hereof met many old people who said they had been baptized by Parson Reno. His immediate charge for Sunday services was the old building at Woodville, known as the Chartiers Chapel, St. Stephen's, Sewickley, and St. Luke's, Georgetown, all in Pennsylvania, extreme distance about fifty miles. He completed his education in the school taught by Dr. McMillan at his own house, —afterwards in a log cabin known as the "Latin School." This school is now known as Jefferson College, Canonsburg. The history of the Presbyterian Church, Sewickley, gives a very particular biography of the Rev. Francis Reno, in which is stated, that he was the first minister who had a regular charge this side of the Allegheny Mountains.

James Reno,

The writer of the above sketch, and son of Francis Reno, Jr., was born May 10, 1838, at Rochester, Pennsylvania. When six

weeks old, his parents removed to Youngstown, Ohio, which has since been his home. He and his father were very active in the organizing of St. John's Parish, the son being one of the petitioners. During the Civil War, he enlisted as a private in the 44th Battalion, O. V. I., and later, September, 1864, was appointed by President Lincoln, Assistant Quartermaster with rank of Captain. While in the army he was elected a Vestryman (in 1864), and, after the death of his father, became Junior Warden of St. John's Parish. In 1882 he was elected Senior Warden, which office he has held continuously since that time. Mr. Reno has been closely identified with every part of the Church history since its organization. He was one of the first teachers in the Sunday School, for many years its Superintendent, and officiates as Lay-reader in the absence of the Rector in charge.

Henry Manning, Jr.,

Was born in Youngstown, September 15, 1829, and was a resident here nearly all his life, receiving his education at our public schools. While a young boy he commenced clerking at the company store connected with the Youngstown Iron Company. In 1853 he became interested in Pennsylvania coal lands, and later identified himself with the old Eagle Furnace, of which he was manager nearly twenty years. For many years he was one of the firm of Manning, McKeown & Co., druggists.

Mr. Manning was one of the petitioners for the organization of St. John's Church, its first Junior Warden, and from 1865 to his death, December 24, 1881, its Senior Warden. He gave a great deal of attention to Church work, and our Parish is indebted to him for much of its after growth, as he gave freely of his money, and his valuable advice was always sought. In 1852 he was married to Miss Sophia B. Arms, sister of Freeman O. Arms, one of our first Vestrymen. Mrs. Manning has always been a loyal, earnest Church-woman, was one of the pioneer

teachers of the Sunday School in the old brick school house, and one of the petitioners for the new Parish.

The Mannings are one of our earliest and best known families, the father of this sketch being one of the pioneer physicians, coming to Youngstown on horseback from Connecticut in 1811. Dr. Manning was one of the organizers of the first iron mill here, and was well known in public life. Although a prominent Presbyterian, he was quite liberal to the newly organized Parish of St. John's, as the Church records show. His third wife, *nee* Mrs. Caroline A. M. Ruggles, was an earnest Church-woman, and one of the petitioners for the new Parish. Dr. Manning's son John was a Vestryman of St. John's for a time, and his grandson, William E. Manning, who is a member of the present Vestry, takes a prominent part in all lines of Church work.

Freeman O. Arms

Was born at Sodus, New York, April 24, 1824, and came to Youngstown in 1845. He was one of our most successful merchants, being a member of a succession of firms carrying on the dry goods business in the building known as Arms & Murray's block, on the southeast corner of Federal and Phelps streets. Mr. Arms was vice-president of the First National Bank and president of the Youngstown Savings and Loan Association, which later became the Mahoning National Bank. He was one of the first Vestry of St. John's Church, and its Treasurer for many years. During the Civil War he was Captain of Company B, 44th Battalion, O. V. I., afterwards incorporated into the 155th O. V. I.

He was married at Sodus, New York, September 18, 1849, to Miss Emily S. Proseus, by whom he had two children,—Freeman, who died in childhood, and Caroline, deceased wife of Mr. Tod Ford. Mrs. Emily S. Arms died June 10, 1861, her burial being the first in the new Parish of St. John's.

Mr. Arms died suddenly of paralysis, on December 8, 1880, and was buried from St. John's Church. He was a man of exalted character, very unassuming and of few words, a good citizen, devoted to his family, true to his country and the Church.

Mrs. Emily S. Arms was one of the effective Church workers, especially in the Sunday School, over which she had charge for some time, her musical talent being of excellent service in that line of work.

W. J. Hitchcock,

Born May 16, 1829, at Granville, New York, comes from a long line of Churchmen. His grandfather, Collins Hitchcock, was one of the organizers of Zion's Church, at Sandy Hill, New York, and his father, Warren F. Hitchcock, was for many years Senior Warden of the Church at Whitehall, New York. It was at the latter place that the subject of this sketch spent most of his boyhood days, and where, for a time, he clerked in a general store. Desiring to better himself, he went West, and at Detroit learned the machinist's trade. From Detroit he went to Pittsburg, and became interested in the firm of Knapp, Totten & Co. With Mr. Knapp he embarked in business at New Castle, Pennsylvania, at which place he was married to Miss Mary Peebles.

In 1858, through the solicitation of Mr. C. H. Andrews, he came to Youngstown, the two entering into partnership in the coal business, their mines being at Thorn Hill. From this place they built a tramway to haul the coal to Youngstown. Later they built their celebrated blast furnaces at Hubbard, Ohio. Mr. Hitchcock's business career has been eminently successful, as is well known, but he has found time in the midst of it to devote some of his energies to St. John's Church. He was one of the organizers of the Parish, and has been a member of the Vestry continuously since that time; was a member of the building committee that built the first Church on Wood street, and has served also in that capacity in the building of the new edifice

just completed. In all his Church work he has had the energetic support of his wife, than whom no more loyal and faithful Church-woman exists among us. Their sons and daughters, all brought up in the Church, are always ready to do their part of the Parish work. Frank Hitchcock their eldest son, is a member of the present Vestry.

M. T. Jewell

Was born in Sodus, New York, June 20, 1825, the only son of Dr. M. T. and Dorcas (St. John) Jewell. His career in life was a mercantile one. He came to Youngstown in 1853, and engaged in the grocery and drug business. In 1857 he purchased the property on the southeast corner of Federal street and Public Square. His place was burned out in 1867, and he built a new block on the same site, where for many years he was a familiar figure.

In 1855 he was married to Maria F. Edwards, daughter of William Edwards, and grand-daughter of Colonel Peregrine Fitzhugh, a member of one of the oldest and most prominent families of New York.

Mr. Jewell was one of the first Vestrymen of St. John's Church, suggesting its name, and was for several years its Secretary. He continued as a Vestryman from the commencement of the Parish till his death, which took place April 5, 1891.

His wife did not long survive him. They left no children to perpetuate their name, but they will be long remembered as active workers in the Church. Mr. Jewell was the early historian of the Parish, and one of the most active in its formation. All through his life he gave the business of the Vestry his earnest attention, and was tireless in his efforts to have St. John's a live Parish and keep it to the front.

Joseph B. Wilder

Was born at Wolcott, New York, February 19, 1819. His early life was spent on a farm, receiving his education in the country

district school. In his twenty-third year he was married to Miss Jane M. Arms, sister of the late C. D. Arms and Freeman O. Arms. After his marriage, for a few years he assisted in the management of his father's extensive stock farm, but becoming dissatisfied with farm life, he removed to Youngstown, and entered the employment of Arms, Murray & Co. Later he took an interest in the firm of Arms, Bell & Co., and aided largely in making it one of the foremost manufacturing concerns in the valley. Mr. Wilder was one of the most active in the organization of St. John's Parish, and one of the first Vestry. Though not now a Vestryman, he still takes an active interest in the Church, to which he and his family have always been loyal. Mrs. Wilder, who, with her husband, signed the petition for the organization of the Parish, has ever been a faithful member and an earnest worker in the different societies of the Church.

Hiram A. Hall

Was born in Plymouth Township, Ashtabula County, Ohio, May 5, 1818. He received but a limited common school education, which, however, he augmented by self study. Mr. Hall was one of the best informed men of this locality, being an especially good mathematician. He was in charge of the old Front Street School in the early "forties," and in 1860 and 1861 was Superintendent of Rayen School. Mr. Hall was one of the organizers of St. John's Parish, one of its first Vestrymen, and its first Secretary.

In 1861 he recruited a company of Cavalry, and was elected its Captain. This company was Company E, Second Ohio Volunteer Cavalry, a regiment that was one of the most efficient in the Civil War. He left the service in 1863, his health being quite broken. Mr. Hall died August 31, 1870.

John W. Ellis

Was born June 23, 1827, at Kilmore, County of Fermanagh, Ireland. He came to America when a boy about sixteen years old,

landing at New York, where he learned the trade of carpenter. After some years spent at this work, he went to Pittsburg (about 1857), and shortly afterwards to Youngstown, where he had relatives. Being a Churchman, he was interested in the new Parish, with which he was closely identified until the Civil War, when he served as a private soldier in the 155th Ohio Volunteer Infantry. Mr. Ellis was one of the first Vestry, and a member of the building committee that built the first Church on Wood street. About 1878 he became interested in the planing mill business which later developed into the prosperous concern known as the Ellis Planing Mill Company. Mr. Ellis died March 22, 1895. His wife, formerly Miss Juliet Richart, survives him; also one daughter, Elizabeth (Mrs. George Summers), and a son, Richard, now a Lieutenant in the army.

James Rudge, Sr.,

Was born in Herefordshire, England, on February 17, 1826. In 1850 he was married to Miss Caroline Smith, and in that year came to America, locating at Boardman, Ohio, where he carried on his occupation of farmer until 1872. He then removed with his family to Youngstown, which became his permanent home. All his life he was a member of the Episcopal Church, and both at Boardman and here was an active worker in the Church. About 1879 he was elected a Vestryman of St. John's Parish, and in 1882, when Mr. James Reno was elected Senior Warden, he was elected Junior Warden, which office he held thereafter until his death, November 19, 1896. Mr. Rudge took a deep interest in everything pertaining to the good of the Parish, and, when St. Mary's Mission was formed, took it under his special protection. As Rev. Mr. Avery says of him, "he was a sturdy, old-fashioned, English Churchman," and "you always knew where to find him." Those of the Vestry who knew him can add to this, that they generally found him at important times, and his judgment was always worthy of consideration.

Tod Family.

Among those who have from the first been our strongest and most loyal supporters must be mentioned the Tod family. Judge George Tod, one of the pioneers of the Western Reserve, was a son of David and Rachel (Kent) Tod, of Suffield, Connecticut, where he was born December 11, 1773. He was a graduate of Yale in 1795, taught school at New Haven, then read law, and was admitted to the bar.

In 1797 he was married to Miss Sallie Isaacs, who was a sister to Mrs. Ingersol, the wife of Governor Ingersol of Connecticut. Mrs. Tod was a very loyal Church-woman, a member of Trinity Church, New Haven, one of the oldest Episcopal Churches in the United States. Her name is frequently mentioned in connection with the early Church on the Reserve.

Mr. Tod came to Youngstown in 1800, having been appointed Prosecuting Attorney for the United States at the first territorial court of Trumbull County; afterwards he was Territorial Secretary, State Senator, Judge of the Supreme Court of Ohio, and President Judge of Court of Common Pleas of the old Third district. He was a brave officer in the War of 1812, having been commissioned first as Major of the 19th U. S. I., and later became Lieutenant Colonel of the 17th Regiment, U. S. I. He died at the old farm in Brier Hill in 1841, his good wife following him in 1847.

Of the children, we remember more particularly our fellow citizen, David Tod, popularly called the "Great War Governor." He was born in Youngstown, February 21, 1805, and, as one historian puts it, "he had the good fortune to be well born." There is not space enough in this little book to do justice to the memory of David Tod, or his people, but a careful perusal of the Parish records will partly show the great extent we are indebted to Judge Tod and his descendants. Governor Tod died on November 13, 1868; his wife, formerly Miss Maria Smith, of



Henry O. Bonnell.

Warren, Ohio, still survives him. Their children give us a hearty and generous support, being always willing to aid in any undertaking that seems best for the interests of the Church. Mrs. Grace (Tod) Arrel and Miss Sallie Tod, in particular, take a prominent part in the Parish work.

Henry O. Bonnell,

Son of William and Sarah A. Bonnell, was born January 11, 1839, at Newly, Yorkshire, England. His family removed to America in 1841, going first to Cincinnati, finally becoming residents of New Castle, Pennsylvania. In 1854 Mr. William Bonnell, with Joseph H. Brown and other practical iron workers, purchased the mill of The Youngstown Iron Co., bringing their families to Youngstown, where the subject of this article received his education. While quite young he became a clerk in the office of Brown, Bonnell & Co., as the new company was called; working his way upwards by his earnest attention to the business. In 1875, when the company was incorporated, he was elected its vice-president, a position he held until 1879, when he sold his interest and became identified with the Mahoning Valley Iron Co., of which he was the ruling spirit, being president and general manager from its incorporation, in 1886, until his death. He was so prominently known and identified with the business interests of the city, that it seems unnecessary here to give that part of his life extended notice. It is to his connection with the Church that we wish to call attention, as he was in truth one of its "pillars."

He was a great friend of Mr. M. T. Jewell, through whose influence he was led to attend services in the early days of the Parish. In 1862 Mr. Jewell proposed his name as a Vestryman, and he was elected to the Vestry. Mr. Bonnell, not being a Churchman at that time, felt he could not serve. On his birthday, January 11, 1877, he was confirmed by Bishop Bedell, and that year was elected a Vestryman, being re-elected every year

thereafter of his life. Mr. Bonnell gave us as a Vestryman the value of his well-trained business mind; the business of the Church being to him just as important as that of the mill, or the directors' meeting of his banking house.

His presence was known and felt at nearly every Diocesan Convention, and he was an honored member of the standing committee. During the sickness of Bishop Bedell, this committee practically had charge of and transacted much of the business of the diocese usually attended to by a Bishop. Too close attention to the business of his iron mills finally undermined his health, and on January 16, 1893, he was called to his long home. He was buried from the Church he had loved so well, many people coming from near and far to attend the obsequies, among them being Bishop Leonard and Governor McKinley.

Mr. Bonnell's influence was potent in the Church, his judgment being sought in all matters of importance. Personally he was loved by all who knew him, and commanded respect from the most casual acquaintance by his noble bearing and gentlemanly qualities. It has been said that "he was one of God's noblemen," which expresses in a few words a correct estimate of him.

Mrs. H. O. Bonnell, formerly Miss Mary Julia Botsford, comes from an old New England family that has been closely identified with the Church. Her father, Mr. A. G. Botsford, was a member of the Boardman Church in the early days of its history. His son Thomas was a strong Churchman, and during a large part of his life was identified prominently with the Church at Louisville, Kentucky. Another brother is Mr. James L. Botsford, our worthy Treasurer, who has so judiciously handled the funds of our Parish for over twenty-one years. Mrs. Bonnell has fittingly remembered her husband and family by beautiful memorials, of which mention is made elsewhere. She is a zealous member of the Parish, anxious for its welfare, and willing always to do something for its advancement.

St. John's Parish.

ST. JOHN'S CHURCH 323 WICK AVENUE
ST. JAMES' CHAPEL ALBERT AND STATE STREETS
ST. MARY'S CHAPEL 624 MAHONING AVENUE
REV. ABNER L. FRAZER, JR., RECTOR.

Sunday Services.

EARLY COMMUNION AT ST. JOHN'S 8:00 A. M.
/ SUNDAY SCHOOL AT ST. JOHN'S 9:30 A. M.
MORNING PRAYER AND SERMON AT ST. JOHN'S 11:00 A. M.
SUNDAY SCHOOL AT ST. JAMES' 3:00 P. M.
EVENING PRAYER AND ADDRESS AT ST. JAMES' 4:00 P. M.
EVENING PRAYER AND ADDRESS AT ST. JOHN'S 7:30 P. M.

Week Day Services at St. John's.

WEDNESDAYS AND FRIDAYS, LITANY 10:00 A. M.
WEDNESDAYS AND FRIDAYS, EVENING PRAYER 7:30 P. M.
HOLY DAYS, CELEBRATIONS 10:00 A. M.

Holy Communion at St. John's.

EVERY SUNDAY 8:00 A. M.
FIRST SUNDAY IN EACH MONTH 11:00 A. M.
HOLY DAYS 10:00 A. M.

Chapel Services.

ST. MARY'S According to Notice.

The revenue for maintenance of St. John's Church and
Chapels is received from VOLUNTARY CONTRIBUTIONS.

The Vestry of St. John's Parish.

Elected Easter Monday, 1898. Meets second Monday of
each month at 7:30 P. M.

SENIOR WARDEN	JAMES M. RENO
JUNIOR WARDEN	JOSEPH M. BUTLER

Vestrymen.

WILLIAM J. HITCHCOCK,	HENRY W. HEEDY,
JAMES L. BOTSFORD,	CHARLES M. CROOK,
M. C. McNAB,	FRANK HITCHCOCK,
WILLIAM E. MANNING,	JAMES T. McKELVEY.

TREASURER OF THE PARISH	J. L. BOTSFORD
SECRETARY OF THE VESTRY	J. M. BUTLER

Vestry Committees.

Executive.

J. L. BOTSFORD, J. M. BUTLER, M. C. McNAB.

Finance.

J. M. BUTLER, FRANK HITCHCOCK, W. E. MANNING.

Building.

E. L. FORD, W. J. HITCHCOCK, J. L. BOTSFORD, J. M. BUTLER.

House.

J. M. RENO, M. C. McNAB, H. W. HEEDY.

Music.

H. W. HEEDY, J. M. RENO, C. M. CROOK, FRANK HITCHCOCK.

Sunday Schools.

IN CHARGE OF THE RECTOR, REV. A. L. FRAZER, JR.

St. John's.

W. E. MANNING	Superintendent and Treasurer
ALLAN THOMPSON	Secretary
MISS ELLEN FRANKLIN	Organist

Teachers.

MISS GRACE RENO,	MISS MARY MANNING,
MISS ROSE PHILLIPS,	MISS ELLA SMITH,
MISS ALICE ELTON,	MISS MAUDE JONES,
MISS ELLEN FRANKLIN,	MISS MAUDE AINGE,
MISS GERTRUDE HITCHCOCK,	MISS MILDRED JEWHRUST,
MISS MABEL WALTER,	MISS HELEN BARGER,
MISS EMMA FISHER,	MRS. SARAH KNORR,
MRS. GEORGE ARREL,	MRS. PAUL WICK,
MRS. F. A. LAYMAN,	MR. J. C. MUTER,
MR. ALLEN MUTER,	MR. CHARLES MUTER,

MR. IRA PORTER.

MEMBERS ENROLLED	300
SESSION EACH SUNDAY AT	9:30 A. M.

St. James'.

JOHN JAMES	Superintendent
HENRY TAYLOR	Secretary and Treasurer

Teachers.

MISS GRACE MACKEY,	MISS MARY MACKEY,
MISS LENA GIES,	MISS HATTIE DAVIS,
MISS SARAH BOTT,	MISS AGNES THOMPSON,
MISS RUSH,	MISS VIOLA WITHERELL,
MISS GENEVIEVE BROWN,	MISS MARY DONALDSON,
MR. HENRY TAYLOR,	MR. CHARLES MUTER.

MEMBERS ENROLLED	120
SESSION EACH SUNDAY AT	3:00 P. M.

Organizations.

Brotherhood of Saint Andrew,

St. John's Chapter, No. 130.

J. C. MUTER	President
SAMUEL M. MUTER	Secretary and Treasurer
REV. ABNER L. FRAZER, JR.,	Director

Daughters of the King,

St. John's Chapter, No. 567.

MISS EMMA RUDGE	President
MISS MARGARET ROSE	Secretary
MISS GENEVIEVE BROWN	Treasurer

Ladies' Society.

MRS. E. L. FORD	President
MRS. H. B. HILLS	First Vice President
MRS. M. C. McNAB	Second Vice President
MRS. E. W. PARKER	Secretary and Treasurer

Boys' Club.

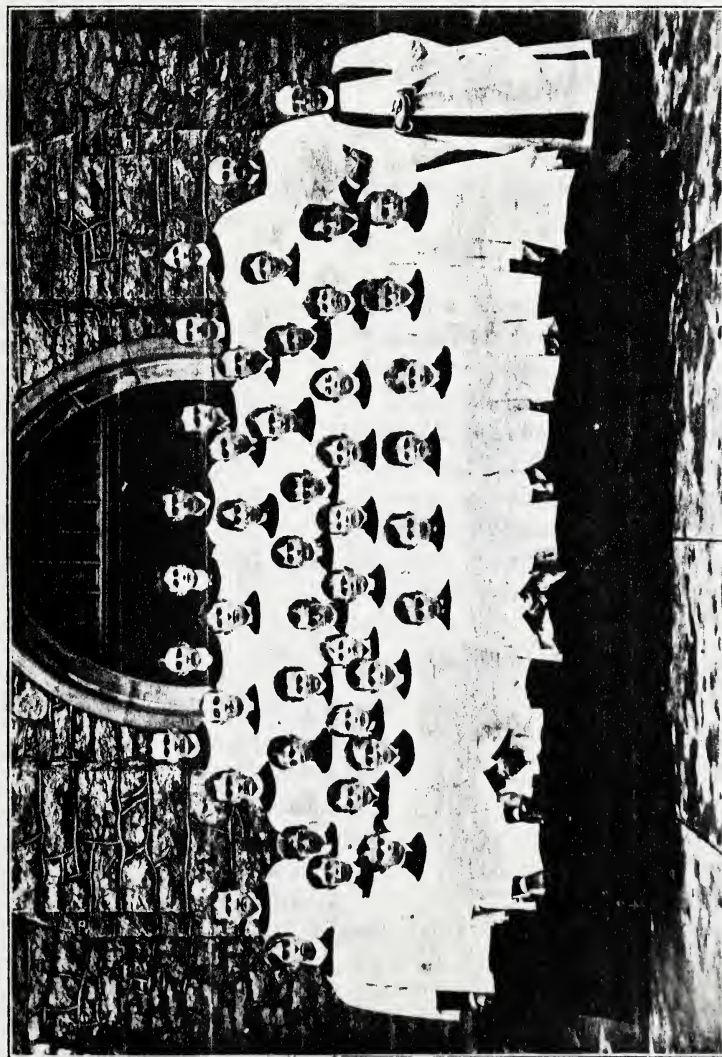
ERNEST BOOTH	President
HAROLD AINGE	Treasurer
GARFIELD JAMES	Secretary

Willing Workers.

EDITH A. ELTON	President
MAGGIE WATSON	Vice President
MARY DAVIS	Treasurer
LIZZIE THOMPSON	Secretary

St. John's Church Club.

MYRON A. NORRIS	President
J. L. BOTSFORD, JOHN BOTT, W. E. MANNING	Vice Presidents
W. F. WILCOX	Treasurer
CHARLES MUTER	Secretary
M. C. McNAB, JAMES COOPER	Directors



The Vested Choir.

The Vested Choir.

ORGANIST AND CHOIRMASTER, MR. ROBERT W. FORCIER.

Boys.

HARRY BOTT,	ARTHUR LAWTON,	RALPH SEIDNER,
WILLIAM BOTT,	THOMAS MARTIN,	FRED STALLARD,
RICHARD BURKE,	JAMES MARTIN,	JOHN THOMPSON,
WILLIAM CHAPMAN,	ALFRED MASON,	CHARLES TRIGG,
CHARLES CROOK,	GEORGE MUTER,	WALLACE TRIGG,
JAMES DAVIS,	JOHN MCWILLIAMS,	JOHN VAUGHN,
GILBERT HAMILTON,	ALFRED NEWTON,	ROY WAKERMAN,
IVOR JAMES,	SAMUEL PRICE,	HARRY WOOLEY,
FRANK KIGHTLINGER,	ALFRED PRITCHARD,	JOSEPH WOOLEY,
JOHN KNIGHT,	WALTER PRITCHARD.	

Adults.

ENSIGN N. BROWN,	JOHN ROSE,
WALTER BUEHRLE,	RICHARD ROSE,
JAMES FLETCHER,	EDWARD SMITH,
ADAM JAMES,	GEORGE SUTHAN,
GARFIELD JAMES,	HERBERT SUTHAN,
JOHN JAMES,	ROBERT SUTHAN,
THOMAS JONES,	HENRY WALTER,
SAMUEL M. MUTER,	CHARLES WINTON.



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